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ABSTRACT

Among the native peoples who occupied the western Great Basin were a great many outstanding personalities. Various types of leaders, referred to as "headmen" or "talkers," as well as medicine men, religious leaders, and artists, played very significant roles in the history of this area. The social organization of the Western Shoshone, the Northern Paiute, the Southern Paiute, and the Washo was influenced, to a large degree, by the environment which made it unnecessary and impractical, if not impossible, to restrict the positions of leadership to a few "select" people. Therefore, it is important to point out that these people were organized according to the extended family or kinship groups, and chose their leadership upon that basis, as the need arose. People who held positions of leadership and respect were chosen according to their personal merits, not through any formal system. A small number (37) of the many great Indian people who lived their lives in, and contributed to, the historical development of the Great Basin are recognized in this booklet, which may be used as a supplement to a history class. (ERB)

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LIFE STORIES OF OUR NATIVE PEOPLE

SHOSHONE · PAIUTE · WASHO

Illustrations by Dorothy Nez

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INTRODUCTION

Among the native peoples who occupied the western Great Basin were a great many outstanding personalities. Various types of leaders, referred to as "headmen" or "talkers," as well as medicine men, religious leaders and artists, all played very significant roles in the history of this area.

The social organization of the Western Shoshone, the Northern Paiute, the Southern Paiute and the Washo was influenced to a large degree, by the environment which made it unnecessary and impractical, if not impossible, to restrict the positions of leadership to a few "select" people. Therefore, despite what may have been written in the past about various lines of "royality" or "chiefs," it is important to point out that these terms are misleading when used in reference to the Great Basin peoples, who for the most part, were organized according to the extended family or kinship groups, and chose their leadership upon that basis, as the need arose. People who held positions of leadership and respect were chosen according to their personal merits, not through any formal system or institution such as those to which Europeans are accustomed. A person could be a recognized leader in one facet of life such as the rabbit drive, while another individual might be the recognized leader during the pine nut harvest or during times of war. At any rate, it is important to realize that the roles of leadership were well spread out among the people.

A misunderstanding of the roles of leadership has caused most historians to badly distort Indian history and biography. Many of the so-called "chiefs and leaders" are recognized only because of their dealings with whites. Biography is the most difficult and distorted of the facets relating to American Indians, simply because the nature of Indian society has not been comprehended by non-Indians.

In the following pages, a small number of the many great people who lived their lives in and contributed to the historical development of the Great Basin will be given recognition. Unfortunately, due to several factors, including the lack of information to be found in written documents, the lack of time in doing the research, the limited space of this particular publication, and the ever constant passing of time which takes with it, our most treasured source of reference, the old people, many significant people must go unmentioned.

Norman Rambeau
Project Director

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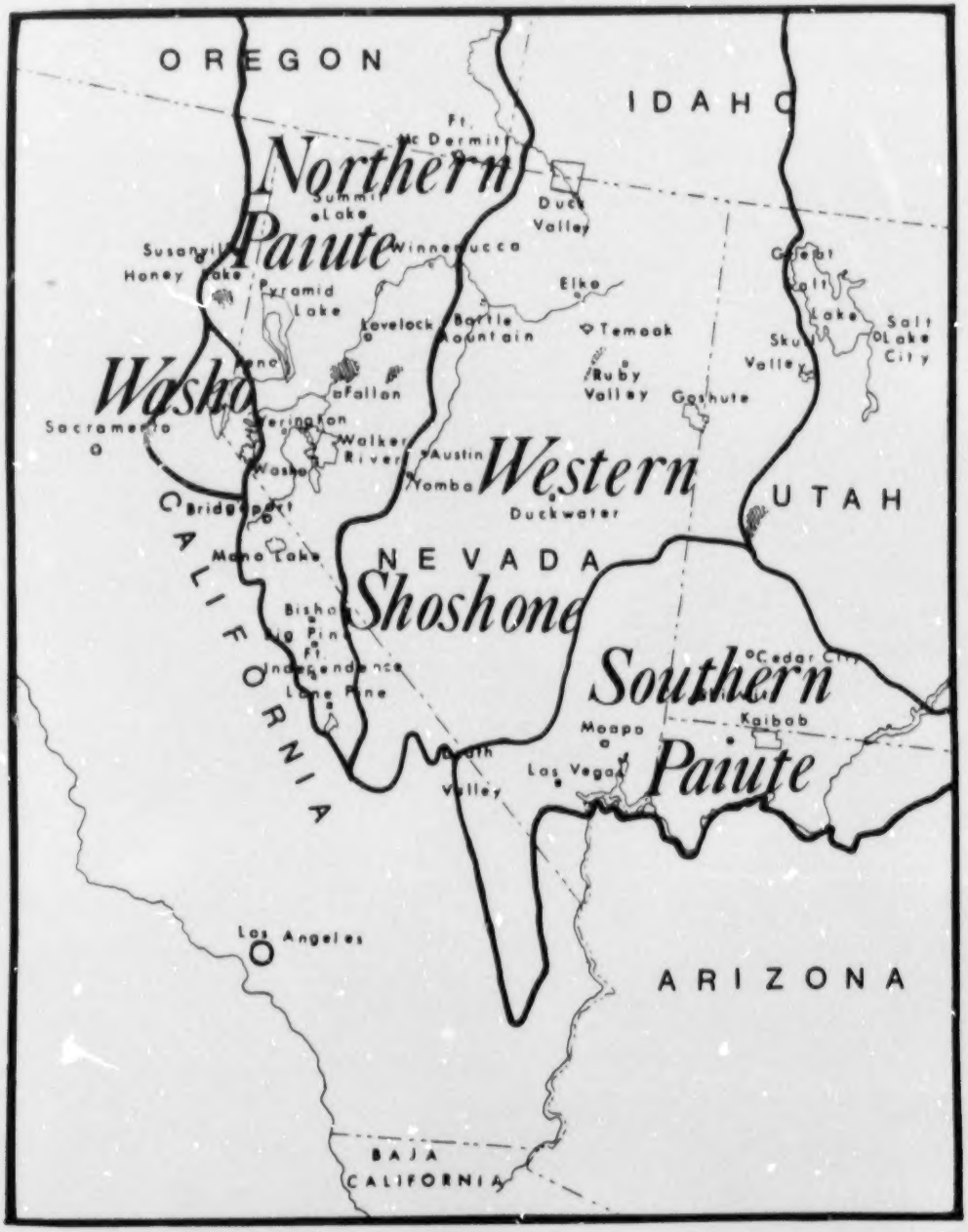
OREGON
IDAHO
Northern
Paiute
Washo
Western
Shoshone
Southern
Paiute
NEVADA
UTAH
CALIFORNIA
ARIZONA
BAJA
CALIFORNIA
Ft.
McDermitt
Summit
Lake
Duck
Valley
Susanville
Honey Lake
Pyramid
Lake
Winnemucca
Elke
Gosiut
Salt
Lake
Salt
Lake
City
Sku
Valley
Lovelock
Battle
Mountain
Temoak
Ruby
Valley
Goshute
Fallon
Sacramento
Walker
River
Austin
Yomba
Duckwater
Bridgeport
Mono Lake
Bisho
Big Pin
Ft
Independence
Lone Pine
Cedar Cit
Moapa
Kaibab
Las Vegas
South
Valley
Los Angeles

RICHARD E. BARRINGTON

Washo

Though he was born and spent most of his life just over the border in California, Mr. Richard E. Barrington is recognized as one of Nevada's most outstanding citizens. In 1964, a few years before his death, he was awarded the Distinguished Nevadan title by the University of Nevada during the Centennial Year commencement exercises. At a celebration in his honor, Governor Grant Sawyer and a number of leading citizens, both Indian and white, lauded him for his exemplary life and his contribution to his people and the state. He was, at that time, eighty-four years old, a man of great energy and personal charm.

Richard Barrington (Hamudik) was born at Boca on the Truckee River about 1880. The site of Boca had been an ancient Washo settlement prior to the coming of the whites, but after the opening of the Central Pacific Railroad in the 1860's, it became a frontier town of railroading and lumber activity. His mother was Emma John and he was raised in the cabin of his grandparents, Susie John and Old John. He did not know his father, an itinerant English railroad worker and miner who deserted them before he was born.

In 1887 his mother and her parents heard that the new Stewart Indian School was about to open. They walked to Carson City where they camped and waited at the old Ambrosetti Ranch south of town. Richard Barrington remembered well the day when he and a number of other small Washo boys were swimming in a pond and saw a wagon approaching. The other boys ran away, but Richard hid in the willows. The men in the wagon had seen him and ran down to catch him. He was very frightened, but soon discovered that his captors were W.C.D. Gibson, the new Superintendent of the Indian School, and the clerk, Mr. Vervia. The school was to open the next day.

As a result of this experience, Richard Barrington was the first Indian child to be enrolled at the Stewart Indian School. He quickly became one of the most promising students, and was a member of the first graduating class in 1901. Before graduation, he had spent two years at the Carlisle Indian School in Pennylvania and became a member of a famous Indian marching band which toured the country and was scheduled to go to the Paris Exposition on European tour. These latter plans did not materialize because the funds promised from Washington were withheld at the last minute. It was during this period that the Carlisle football team with his friend Jim Thorpe beat Dartmouth, and the Indian band played at the game. It was also about this time that Richard Barrington's close relative Dick Bender, a graduate of Stewart In-

dian School, and Gumalanga (Captain Jim) represented the Washo Tribe in a trip to Washington where they pleaded for the protection of the Pine Nut Range and the welfare of their improverished people. His uncle, Dadokoyi (Captain Heel) of Doyle was headman of all the northern Washo and had represented his people at a meeting of tribes at Sutter's Fort in 1851.

After graduation from Stewart School, Richard Barrington worked at various jobs in Reno, Verdi and Loyalton. Finally he got a job at the old Roberts Lumber Company in Loyalton, unloading logs from trains. Within a few years he became a valued employee and was promoted to foreman. It was here he learned the lumber business in which he was to become successful later in life. He married Jessie Thomas, a young Washo woman whom he had met at the Stewart Indian School and they had two children, a son Lloyd, and a daughter Ruth. Mrs. Barrington was from an old Washo family whose ancestors had inhabited the area including Sierra Valley and Long Valley around the southern section of Honey Lake.

In 1914, Sam Davis, Nevada historian and editor of the Carson *Daily Appeal*, contacted Barrington and asked him to organize a band for the Forty-Niner concession at the San Francisco World's Fair. He formed a group of about twenty Indian musicians which became widely known as the Forty-Niner Camp Band and played for an entire year at Sam Davis' concession at the fair. During the same year he organized four similar bands of San Francisco musicians and earned considerable acclaim for his ability. In 1917 he was asked to return to the Stewart Indian School where he was employed as Band Leader and Property Clerk. He was transferred to the Indian School at Pueblo Bonito, New Mexico, in 1920 where he was asked to develop another band.

However he soon became disillusioned with the policies of government Indian service and returned with his family to work for various lumber and other companies in Verdi and Susanville. During this period he saved his small earnings and was able to put his son Lloyd through college and to send him to Lincoln Law School in San Francisco. Lloyd Barrington was, in 1927, the first Indian graduate of the University of Nevada.

At the age of fifty-five Richard Barrington decided he was tired of working for others and would try to go into business for himself. He resigned a good position at the Fruit Growers Supply Company in Susanville and, together with his son, invested what savings they had in the promotion of the Plumas Lumber Company of Gray's Flat. This turned out to be a very successful venture and by 1939 they were able to open a bigger mill at Quincy. By 1934, at the age 63, he considered retirement but found it was not to his liking. Instead, he built a new mill at Quincy and still another at Sierraville. He and his son operated these mills until Lloyd died of an illness in 1959. For almost twenty-five years Richard Barrington's lumber mills had supplied firms in Reno and elsewhere. Through his own courage and determination he had raised himself from humble beginnings to the position of a leading lumber producer and business man in Sierra Valley, becoming one of the area's most beloved and respected citizens.

Throughout his life he maintained a deep concern for the welfare of Native American people. While at the San Francisco World's Fair in 1915,

he took part in the formation of one of the first major western organizations in support of Indian interests. David Starr Jordan, Wharton James and hundreds of other renowned persons were involved. Later, this organization became known as the California Indians Incorporated and Richard Barrington's son, Lloyd, was its president for more than fifteen years until his death. He and his son played leading roles in the initiation of the California Indian Land Claim suit against the government and, subsequently, that of the Washo Tribe. He gave generously of his time and funds to further the interests of his people and was known by the Washo as a man of courage and honesty. In 1963 he and Leslie Jake, Tribal Chairman of the Washo, accompanied the tribal attorney, George Wright of Elko, to Washington for the purpose of testifying at the Washo Land Claim hearing. He made the trip at his own expense and also provided funds for the expenses of other witnesses. His testimony on Washo territory, history and culture was a substantial contribution toward the eventual success of the Washo case.

Richard Barrington's life is in itself a testament to human strength and dignity. Despite the most trying obstacles, his impoverished mother and grandparents sent him to school. Until he was thirty-five years old he was not even a citizen of the United States because Native Americans were denied this right until 1920. Nevertheless, he lived to become one of the most honored citizens of our state and a tribute to the tenacity of his people. He died on March 23, 1967 at his home in Sierraville and is survived by his beloved wife, Jessie, whom he attributed as the source of encouragement and character which had guided his life.

BIG MOUTH TOM

Northern Paiute

Big Mouth Tom was a Poginavi leader of Fish Lake Valley Paiutes. It is said that he lived at Tunava (Pigeon Springs); he was known to have also resided at Oasis and at the Geroux Ranch in Fish Lake Valley.

Each band in the early days had a Poginavi and some of his duties were to direct irrigation or to appoint someone to lead rabbit, antelope and deer drives, Fall Festival and mourning ceremonies, and the building of sweat houses. Also, it was his duty to inform the members of the band of the time to harvest pine nuts and other foods.

Big Mouth's qualifications were his skill at managing these activities, his popularity and his oratorical abilities.

Fish Lake is located between the White Mountains and the Silver Peak Range. The population of this area during the 1870's was about six to eight villages, six of the eight camps being located along streams from the White Mountains to the west,and the other two being located to the east at springs near the Silver Peak Range.

Before returning to the winter village after the pine nut harvest, the people, under the direction of Big Mouth Tom, usually assembled for a Fall Festival lasting approximately six days. It was at this time that rabbit drives were conducted. Rabbits were driven into nets during communal hunts. Hunters led by Big Mouth Tom went out for each of the days of the festival.

It was also known that Big Mouth Tom became the second chief of Deep Springs, replac-

ing Joe Bowers as Poginavi of Deep Springs Valley, because Joe was away most of the time dealing with the whiteman.

His date of birth and date of death are not known, but it is known that upon his death he was succeeded by a man named Captain Harry who died in 1919.

JIGGER BOBB

Northern Paiute

Jigger Bobb was a Paiute who lived his entire life on the Pyramid Lake Reservation. The name Jigger Bobb was well known among the Paiutes of that reservation, since he lived through four generations. He was born in 1822 and was twenty-two when Fremont came from the East. He observed the company from a canyon on the opposite western lake shore.

Many people who remember Jigger Bobb knew him to be a lively old man. He was married to Judy Winnemucca, Peter Winnemucca's sister.

Jigger Bobb became the caretaker of the reservation's northern and northwestern land, parts of which had been trespassed on by non-Indians. He was authorized to take before the reservation agent any hunters or unlicensed fishermen who attempted to sneak into the restricted reservation. Carl Tobey tells of what he remembers of Jigger Bobb:

> He used to be an officer up there on the north end of the lake. He'd watch so there wouldn't be any cattle rustling. He'd watch the northern end. He used to have a long pistol and when he shot, he would just lay it over his arm. He often let me shoot that great big, long pistol. You couldn't shoot it well, because it was too heavy in the front. I don't know where he got it; it must have been government issued. He had a blue coat. He had a place up there on the north end lake, down for his winter home and up in the canyon up there, he had his summer home where he raised his garden. He had horses up there. . . . Me and Martin Green went hunting one time. Jigger Bobb was living up there down the bottom, above the lake. We killed some rabbits, and he wouldn't let us eat them until we went through a ritual. He made us take off our clothes from the waist up, then he got a wash basin, put water in it; when he'd take a piece of the raw rabbit, he'd chew it, and he'd get a little piece of new sagebrush. He'd chew this meat, then he'd put it in the wash basin. He spit it in there, mixed all up and then took this and put that sagebrush in it and then dabs our bodies with it. That he did one time and he wouldn't let us eat our rabbit until that's over. . .

Jigger Bobb died August 24, 1936, at the age of 114.

CAPTAIN BRECKENRIDGE

North Paiute

A recognized leader of the band of Paiutes in the Stillwater area from the later 1860's to the 1890's was Captain Breckenridge. His band roamed from Mammoth Lake, where they gathered pine nuts, to the Stillwater and Austin area where the band spent the greater part of their time.

Bessie Johnny a great-granddaughter of Captain Breckenridge is still living in the Fallon area. Bessie said that Captain Breckenridge had two wives who had a part in raising her. The names of the wives were Matty and Blind Matty who were sisiters, the latter having come by the name because she was blind.

Captain Breckenridge's Indian name was Leaning Rest. Originally he was named after a ground hog but this was changed when it was derogatorily interpreted by the white people. He took the name of Breckenridge from one of the soldiers present at a time he signed a treaty. He is also known as John Breckenridge, "John" probably being the first name of his namesake.

Breckenridge was often called a friend of the whites. Sometimes he carried a piece of paper with him written by some prominent person stating that this was so. Instances of these papers can be found in the *Reese River Reveille* and also in the book *Washoe Rambles* by Dan DeQuille.

It is related in the *Reese River Reveille* and the *Daily Silver State* that Breckenridge acted as representative and as an upholder of justice. As a representative he was one of the Paiutes who met with Special Indian Agent Haworth concerning the grievances of the Malheur Reservation in 1879. He acted as an upholder of justice when he was sent after Indian Dick, who killed his brother-in-law and wounded his own sister. Breckenridge was also one of the judges at Indian Dick's trial.

In 1890, a small area in the Stillwater region was divided up among the Paiutes of Captain Breckenridge's band. According to the information found in the Fallon Indian Tribe's records, there were approximately fifty people who received allotments of one hundred and sixty acres each.

Captain Breckenridge's life span was approximately 1840 to 1900. This estimate is based primarily on his activities in newspapers, as no record of his date of birth and death can be found. The event for which Captain Breckenridge is most remembered is that when he was buried, a treaty was also buried with him. It was the custom of the Paiutes to bury some of the dead person's belongings with him. Bessie Johnny again relates that it was his two wives who buried this treaty with him. The wives put the treaty in a leather bag and wrapped it up with Breckenridge when he was buried. Bessie Johnny and Wuzzie George both confirm the fact that Captain Breckenridge is buried behind a sand hill on Frank Dyer's place. Indians have tried to locate the grave but due to the way in which the sand blows around, it can not be found.

ILEE MORFY CASTILLO

Southern Painte

Ilee Morfy Castillo was born in 1913 near Red Rock Canyon which is just west of Las Vegas. Her father was Joe Morfy and her mother, Tutupaum. In 1924, at the age of eleven, Ilee was taken away to the Indian Boarding School at Ft. Mohave, Arizona.

Her experiences at the Ft. Mohave school were not pleasant ones. The students were not allowed to speak their native language. "If we did," said Ilee, "we had our mouths washed out with soap and sometimes were locked up in the attic for days with only bread and water to eat and drink."

The picture Ilee gives us of her life at the school is not a happy one. Wanting to go back home, many of the students ran away from the school. Ilee herself ran away twice and after being caught, she was whipped. At least the matron permitted the children to choose from two sizes of whips, thick or thin; said Ilee, "I always chose the thick one because it didn't hurt much." Another punishment inflicted by the matron, Ilee tells us, was to make the students march back and forth, boys wearing leg-irons, "for what seemed like an hour to us."

At the school all the students dressed alike and were divided into companies, A, B, and C. Each student also wore an identification number. Ilee was in company B; her number was 107.

Each summer, some of the students were sent to Los Angeles to go to school and work as domestic help. The girls worked in the laundry, the kitchen, waited on tables, and sewed clothing. Ilee liked this work; she enjoyed making new dresses in different styles and colors. The students were given greater freedom at the Los Angeles school and were taken to movies, baseball games, and picnics. They went on special outings to Catalina Island and once visited a newspaper office. While in Los Angeles, Ilee became a member of the Presbyterian Church and attended prayer meetings and Sunday school frequently.

Ilee was released from the school in 1929 to continue her education elsewhere, but having been away from home for so long, she preferred to return to her people. She arrived back in Las Vegas in 1929 to stay; she is living there at the present time.

ALEX CLEVELAND

Shoshone

The only known Indian doctor at the Duck Valley Indian Reservation in more recent times is Alex Cleveland, a Shoshone-Paiute. Mr. Cleveland is a quiet and unpretentious person who has the respect of all of those who know him, both Indian and non-Indian.

The curiosity of non-Indians is immediately awakened when the terms "medicine man" or "Indian doctor" are mentioned. However, the role of the Indian doctor could never be adequately explained to one unfamiliar with Indian life. Moreover, a detailed explanation would serve no purpose. It may be said that a psychiatrist in the American society serves a role much like that of an Indian doctor, taking both physical and psychological factors into consideration, when called upon by an individual in times of need. Various people have tried to convince Alex to explain his philosophy, source of knowledge and power, but he prefers not to give this information indiscriminately.

However, in an interview with Alex, he did recall a time when there were mounted Indian policemen at Duck Valley, including Charlie Thacker, John Damon and George Prentice, who carried their "victims" to jail by horseback. He said the more "vicious" prisoners were put on ball and chain.

In addition to doctoring, Alex has served on the Tribal Council for a number of years and has participated in the "Long Range Program Plan" which was supposedly to have eliminated the need for a Superintendent to run Indian affairs on the reservation. He also has served as a consultant to the Mental Health Committee, an organization formed in the late 1960's to find preventions for the increasing number of suicides on the reservation.

DADOKOYI

Washo

In the old days, prior to the coming of the whites, many hundreds of Washo people lived in the northern part of their territory in Sierra Valley, Long Valley and around the shores of Honey Lake. Though they were closely related to the Washo to the southeast in Truckee, Washo and Carson valleys, sharing with them the fishing areas at Lake Tahoe and the pine-nut gathering grounds in the Pine Nut Range, they constituted a somewhat separate section of the tribe. They had generally peaceful relations with surrounding tribes such as the Paiute and the Maidu, and when the white settlers began to arrive during the latter part of the nineteenth century, they accommodated the strangers with little difficulty. They did not experience the massive immigration of whites that took place in the southern area due to mining and railroading, and their way of life was not as disrupted. It was not until the turn of this century that they they began to be crowded out by the increasing white population and many of them began to move to large towns such as Reno and Carson City looking for work.

There are two leaders of the last century who are remembered in the traditions of the northern Washo. The earliest of these was Deer Dick, mentioned by Major Dodge in 1859 as the chief of the Long Valley "band" of the tribe. He was a famous hunter and headman of the area. It is not clear that he was actually a "chief"

or spokesman for the northern people, although he was a friend of the first Captain Jim of the Washo in Carson Valley and the two of them met frequently to discuss the affairs of the tribe. His Indian name was Balew Milki or Balew Hedzi. The other leader who is better known to his people was Dadokoyi or "Captain Heel." He was sometimes known to the whites as "Captain Jim" which has caused him to be confused with the other "Captain Jim" in the south. His Indian name was Dadokoyi which refers to the unusual shape of his heels.

According to the old Washo people who knew him, he was a large man of great physical strength and dignity who had all the personal qualities of generosity and wisdom which were desired in the traditional headmen of families. When the whites first came into the area it was he who stood forward and dealt with them to keep peace. In 1851 or 1852, when the Washo heard that President Fillmore had sent a delegation to Sutter's Fort to make treaties with the Indian, it was Dadokoyi who volunteered to go as representative of his group. It is said that he was there given the army captain's uniform which he always wore on special occasions throughout his life. It is also said that he had signed his mark to a treaty at that meeting but that it was burned many years later, along with the rest of his papers, at the cabin where he kept them in Doyle.

Dadokoyi knew the headmen of all the other sections of the Washo tribe. He was a close friend of Captain Jim (Gumalanga) of Carson Valley and Captain Joe (Dabalopaye) of Washo Valley. He could speak Paiute, Maidu and some Spanish (learned as a child when the Mexicans frequented the area), and his ability with languages contributed to his effectiveness as a leader and spokesman. Like Gumalanga, his major concern was the welfare of his people and he continually urged them to preserve their heritage and way of life in the face of the increasing white population. On the other hand, he also faced the reality of the situation and attempted to find ways for his group to deal with the new world about them. One of his ventures was to organize a fishing business, and he and members of his groups were well-known as fish peddlers in Reno and other towns of the region. Nevertheless, throughout his life he maintained a strong adherence to traditional Washo beliefs and customs. He was considered to be a man of great spiritual powers and led the prayers at all major harvest rites for pine nut gathering, fishing or hunting.

In the late 1890's, when he was a very old man, there was a great celebration in honor of Dadokoyi at Doyle near Honey Lake. More than a thousand Washo people came to pay their respects and many of the local white people also attended. The Indian Band from Stewart Indian School, under direction of his nephew, Richard Barrington, also came to play for him. It is estimated that he was close to ninety years old when he died a few years later at Doyle.

DAT-SO-LA-LEE

Washo

This is the story of a woman who has left an impression in the minds of Indian people of the uniqueness of a spirit filled with humor, concern and feeling for her people, and who unsuspectingly was to achieve nationwide recognition for her abilities and talents as a great Washo basketmaker.

Born about 1835, Dat-so-la-lee spent the early years of her life in the area of Woodfords, California. She was given the Indian name of "Dabuda" by her parents when she was a child, but she eventually acquired the name "Dat-so-la-lee," or "Big Hips."

She is believed to have met Captain Fremont when he journeyed through the Carson Valley in January, 1844. Her memory of this adventure is supported by Captain Fremont's journals.

Dat-so-la-lee married a young Washo named "Assu," and they had two children, but neither of the children lived to maturity. Assu died a few years later.

In 1871, Dat-so-la-lee went to Monitor in Alpine County, California to work for the Harris Cohn family. It was here that she met Abe Cohn who was to become her manager and agent in later years.

In 1888, Dat-so-la-lee married Charley Kizer who was an exceptional craftsman of the Washo-Miwok tribe. Charley was also an understanding man, as he helped Dat-so-la-lee gather willows for her baskets. They would spend hour after hour gambling with other Indians, and it was rumored that Charley used to lose all his money and Dat-so-la-lee would win it all back.

After her marriage to Charley Kizer, Dat-so-la-lee changed her name to Louisa Kizer. It was after 1895 that her baskets were to become recognized by museums and basket collectors as exceptional art work. It is believed that she was exploited to a certain degree by Abram Cohn for even though she received payment for her work at the time of the sale, she was in no way given worthy compensation for her work. In many instances, the true value of a basket was not recognized until a later date and by then she was forgotten.

Dat-so-la-lee promised Abram Cohn that she would make baskets only for him, and it is for this reason that none of her baskets are owned by members of the Washo tribe. The Washo people considered a promise as sacred, and when they made a promise they stood by it. However, through Abram Cohn in his role as agent for Dat-so-la-lee, her work received national recognition. Even though her work was displayed and exhibited throughout the United States, it was the work which was considered of prime importance and she was only regarded as the machine which produced it. But to the

Washo, she was a very warm person, dedicating herself to her culture.

In 1919, Dat-so-la-lee journeyed to the St. Louis Exposition with Abram Cohn in order to exhibit her work. Experiences like this were not rewarding to Dat-so-la-lee, because she was required to demonstrate her ability as an artist to a large audience, and it is a custom of her people to teach only the members of your own family the art of basketmaking.

On December 5, 1925, Dat-so-la-lee died in the house that had been provided for her by Abram Cohn, owner of the Emporium in Carson City and her agent during her lifetime.

JOHN HENRY DRESSLER

Washo

John Henry Dressler was born February 27, 1916, in Sheriden, Nevada. Sheriden, no longer in existence, was located among the foothills of the Sierras, south of Genoa and west of Minden in Carson Valley. During the winters, he lived with his grandparents in Carson Valley and in the summers he traveled to Emerald Bay and stayed with his aunt.

Even though he was raised in predominately non-Indian areas, his elders taught him the Indian way. As he grew older, he retained the old ways, but was still able to compete in the white world.

He was sent to the Indian Boarding School at Stewart sometime in 1922. He was very active in sports including football, basketball, baseball, boxing and track. While at Stewart, his leadership qualities emerged. He was elected the first studentbody president of the school. He received a scholarship to Northeastern Teachers College in Oklahoma but he could not finance the travel expenses. And so he began his working life, largely based on the vocational training he had received at Stewart.

His first job was with the Roads Department at Pyramid Lake as a mechanic. But due to his curiosity for non-Indian ways, he moved to Reno. He found work in the railroad shops located in Sparks and served as an apprentice in a boiler shop. When his apprenticeship was over, he continued to work for the railroad for an additional fifteen years.

During these years he became involved in organizational work. He was actively involved in the railroad union and the Boy Scouts as the scoutmaster of Troop 10. After moving to the Reno-Sparks Colony, he formed the first Indian Boy Scout Troop in Reno.

Due to the phasing out of steam engines and their repair shops, he became a structural iron worker. He became involved in the union

operations of the steelworkers. He was appointed by the union members as the negotiating steward for the local organization. His duties were to insure that the working rules were observed and good working conditions were maintained. Throughout the time he was employed as an iron worker, he served in this capacity.

His background in the unions, Boy Scouts, and the Baptist Church gave him an insight in to what a formal organization can do. He and several Indians met in Wadsworth to discuss the possibilities of forming an inter-tribal council. At this meeting he was elected temporary chairman and given the task of organizing and formulating the basic groundwork of the council.

Without compensation he traveled throughout the state and met with the tribal leaders to explain what an inter-tribal organization could do. Finally in November, 1963, tribal leaders met in Winnemucca and organized the Inter-Tribal Council of Nevada. From 1958 to 1969, Dressler served as the Chairman of the Council. During this time he also served as the Chairman of the Reno-Sparks Indian Colony and Chairman of the Washo Tribe.

After the Inter-Tribal Council was formed, Dressler felt there was a need for a liaison office with the state. He helped get a bill passed in the Nevada legislature which created the Nevada Indian Affairs Commission. This commission, he felt, would be an agency which would help the Indians communicate with the other state agencies.

In his later years, he served on many committees that he felt would help the Indian people. He served as chairman of the Phoenix Area Health Board, was a member of the Surgeon General's Indian Advisory Board, and a member of the Nevada Equal Rights Commission, to name a few.

Dressler died on October 25, 1970. Four days before his death, he was cited as a Distinguished Nevadan by the University of Nevada for his "significant achievements contributing to the social, economic and human welfare of our state and nation and for exceptional service to the well being of the mankind."

In 1974, the Inter-Tribal Council of California presented a certificate commemorating him for his help in the foundation of the organization.

John H. Dressler gave more to the Indian cause than just his time and skills; he gave his heart to the cause of Indian equality in social and economic conditions. His basic philosophy was to be good to people. He taught his family this philosophy and also the traditions of his people. He led the Indian people by living this philosophy and was in this way able to accomplish some of his dreams.

ANDY GARRISON

Northern Paiute

Andy Garrison was born August 15, 1915 to Henry and Annie Garrison at Quina-Bah-Uzie, or Round Valley, where he spent most of his childhood days with his grandfather, Billy Murphy. From his grandfather, Andy learned songs and legends which later helped him become the head singer of the Cry Dance ceremony of the Paiute people.

Andy recalls during his early days that he and his family lived near the mouth of Pine Canyon where his family raised grain which was later

milled to flour and then traded for other food. Other sources of food of the Indian people were rabbits, when the rabbit drives were held, and pine nuts when in season. Some of the pine nut areas were Wigi-na-aa (Sherwin Grade area), Hoah-ga-na doo (vicinity of Tom's place), and Poma-Huka (an area north of Crowley Lake). Also, during the summer months he and his family camped near Ebe-Cono (Hot Springs near Mammoth, California) while hunting and fishing.

As a young man, Andy spent most of his time as a buckaroo, working around horses and cattle on various ranches. Later, in 1932, he and his family moved to Coleville, California where he continued his activities as a buckaroo. From 1941 to 1944, he served in the Armed Forces of the United States in the Fiji Islands and in Guadalcanal. Upon receiving an Honorable Discharge from the service, he returned to Coleville and his Indian profession as a Cry Dance Singer. He has performed the Cry Dance ceremony for Paiute people over a vast region: Pyramid Lake and Schurz, Nevada as well as in Mono and Inyo Counties, California.

Another of Andy's accomplishments for the welfare of his people has been to organize a tribal government for the Coleville Indians. Today Andy Garrison is Chairman of the Antelope Valley Indian community.

GUMALANGA

Washo

In the late 1870's, some years after the death of the first Captain Jim of the Washo, another man appeared who was also known as Captain Jim. This man was later to become one of the few early leaders accepted and honored by many of his people from the various sections of the tribe. He was born in the Pine Nut Hills near Double Springs Flat a few miles south of Gardnerville, Nevada. The Indian name by which he was best known among his people was Gumalanga, but his relatives and intimate friends called him Epesuwa. He was sometimes referred to as Little Captain Jim because of his short, slight build, and to distinguish him from the large, heavy-set Old Captain Jim who had preceded him.

It does not appear that Gumalanga was closely related to Old Captain Jim, and it is not known how he came to be a leader or a "Cap-

tain." A number of other prominent figures such a Captain Joe, who had been a close associate of the first Captain Jim, were contending for the coveted role of spokesman for the Washo to the whites. One explanation given by some of the older people is that Gumulanga represented most fully the admired character of the traditional headman of the small Washo family groups which constituted the basic political unit of the past. He was a modest, generous and kind person who did not attempt to exert authority, but merely advised like a father or grandfather. The Washo of the past as well as the present have little respect for aggressive or bombastic leaders and tend to avoid or ignore those who adopt this style of behavior. Such persons are considered untrustworthy and deep resentments were created by the fact that the whites seemed to admire them and select them out to deal with. But the main personal characteristic which many people recall about Gumalanga was his generosity. Unlike the other "Captains," he never sought to aggrandize himself, but always shared what he had with others. These are all the qualities which the Washo desired most in their traditional leaders.

Gumalanga was known as a Dagumsabaye, a man who could lead the prayers at the annual pine nut harvest rites and preside effectively over the large gatherings of tribesmen that took place at these times. He was admired for his ability to resolve disputes, particularly in dealings with whites or in intertribal matters. He traveled widely around western Nevada and was well known to members of the Washo groups in the north. It is also said that he had friends and relatives among the Paiute which helped to improve Washo relations with that tribe.

Not all the Washo, however, accepted him as a leader, especially those of the rival families. Even today there is some disagreement as to his importance or effectiveness, and this is in keeping with the intense individualism and egalitarian values of the Washo people who tend to be cautious and resentful to anyone who puts himself forward and claims to speak for all the people. The earliest references to him in local newspapers indicate that many whites also did not take him seriously, for he is often depicted as a comical-looking old man wandering about among the towns, doggedly pressing one matter or another on behalf of his fellows.

In the 1880's Gumalanga began to emerge into prominence as a unique Washo leader. His major concern seemed to be the increasing encroachment by whites on the traditional Washo fishing areas at Lake Tahoe and on the essential pine nut gathering grounds in the hills to the east. The fish of the lake were being rapidly depleted by unchecked commercial fishing, and the pine nut trees were being destroyed by overgrazing and indiscriminate clearing. The Washo were often driven away by ranchers and other residents when they tried to use these areas. This problem became Gumalanga's mission in life. He became known to the Governors of California and Nevada, and other officials of the region for his constant requests for appointments to talk about the needs of his tribe. He would ask them for a "paper" stating the purpose for which he had visited them and providing a character reference. He became a familiar figure in his wide-brimmed hat and dusty military coat, carrying everywhere the tattered briefcase in which was kept his packet of documents. Some of these still exist among the heirlooms of his family and indicate that he visited and received testimonials of support and admiration from scores of prominent Nevadans and Californians of his time.

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But despite this good will, nothing was done about the problems which he raised. Therefore, he and his "interpreter" and friend, Dick Bender, decided that the only course was to go to Washington, D.C. and speak to the President himself. In 1890 and 1891 they circulated a petition among the white and Indian residents to collect funds for the trip. Finally in 1892, with the few dollars they had collected, they set out for the capitol of the United States. Little is known about what actually occurred in Washington, but Gumalanga apparently had a hearing before the Indian Commission and saw the Nevada and California Senators. It is unlikely that he saw the President, though many of the older Washo people believed that he did. One account of the trip is that he spoke before the President and the Senate. He is supposed to have addressed the President as "my Brother" in his plea for aid to the Washo people. "Hello, my Brother," he is reported to have said as he held out a handful of pine nut flour, "this food from the pine nut trees is what my people eat . . it is the same as our mother's milk when it is made into soup . . . your people are destroying our trees and our food . . . we ask you to help us so we can live."

Whatever might have happened in Washington, Gumalanga and the Washo people were to be disappointed. A few months later a check for one thousand dollars "for the relief of the Washo" was sent to the Superintendent of the Stewart Indian Agency, but there is no record of what was done with it. At the turn of the century, the Washo received their land allotments from the federal government and, possibly due to the efforts of Gumalanga, these were mostly in the Pine Nut Range. Nevertheless, Gumalanga and others were deeply dissatisfied because the Washo had no reservation and were forced to live on the most barren land without water or adequate soil, while whites continued to encroach upon their hunting and gathering domain.

It was estimated that he was between ninety and one hundred years old when he died, around 1911. He was buried in an unmarked grave at the Stewart Indian School. He had no descendants and was soon almost forgotten by all but his immediate family. A number of other Washo men attempted to fill the role he had vacated, each taking on the title of "Captain" or "Chief" and claiming that he had been selected by the old man for succession. But none of them were to achieve the respect he had earned as tribal spokesman and defender.

The era of the "Captain Jims" was over, and the Washo people faced many decades of continued poverty and hardship. But now, over one hundred and seventy years since the white intruders began to take their heritage from them, the Washo people have won their Claims Case against the United States and are on the threshold of developing a new way of life. Along with this is a strong revival of interest in their cultural heritage and a growing respect for their history of survival against the enormous obstacles as well as for early leaders like Gumalanga who did not live to see their dreams and hopes fulfilled.

ALBERT HICKS

Shoshone

Albert Hicks, a Shoshone, was born on May 5, 1889 at Hot Creek, Nevada, below Tonopah. The son of Pat Hicks and Annie Butler Hicks, he is the grandson of Jim Butler, the man credited with the discovery of Tonopah.

Albert's early life was spent in and around the Tonopah area. At the age of fourteen, he took a job breaking horses for the Pine Creek Cattle Company. Later, Albert moved to Fallon where he married a Paiute girl, Lorraine Williams, on June 1, 1920. He also received an allotment on the Indian reservation at Stillwater.

At this time, he became a deputy marshal for the United States Indian Service. He became the best in this field and gained widespread recognition for his ability as a tracker. In February, 1948, *The Nevada Magazine* ran a feature story on him, stating:

It's an invariable law of nature that no living creature can move without leaving tracks somewhere. And it is almost inevitable that given the chance, a Shoshone Indian from Stillwater, Nevada, one Albert Hicks, will read the story behind those tracks as clearly and accurately as though it were printed in black and white. Such skill and cunning, applied to law enforcement, spell doom for wanted men when Hicks is on their trail.

Albert's experience with law and order occurred for the first time when he was 14 years of age. He was called upon to track a man who had killed his common-law Indian wife. Young Albert tracked this man for about thirty miles, leading to his capture.

A tragic incident in his life confronted him when he was 16 years of age. His older brother was hauling wood into Tonopah and failed to return home on a stormy night. Albert set out in search of his brother and found a spot where some scuffling had occurred. Albert's trained eye caught the trail of footprints leading away from the fight. He followed and occasionally would come across signs where attempts had been made to build a fire in the freezing storm. He would circle the area until he found the trail and set out again in hopes he would find his brother in time. Young Albert did not stop searching for one and one half days until he came up a clump of bushes with the frozen body of his brother leaning against it.

The highlight of Albert Hicks' career was when he tracked the fugitive Louis Franklin Smith after the Sheriff's Department and the F.B.I. could find no trace of him. Smith had killed a deputy and was wounded in the head when Albert Hicks was called to track him in the rugged terrain of the Sierra Nevadas north of Reno. Albert was able to single out one print from the rest made by the posse, but this was all

he needed to evaluate the situation and decide on Smith's best and easiest route of escape.

Albert tracked the fugitive for several miles until he came to where the prints gave evidence of Smith's getting into an automobile. Albert then told the police that Smith had stolen a car and was on his way to California. About a week later, Smith was apprehended in the stolen vehicle in California.

Albert Hicks retired after twenty-three years of service as a U.S. Marshal. He raised a family of six boys and two girls. Presently, he resides in Fallon, Nevada.

MAGGIE (RHODES) JAMES

Northern Paiute

We have no way of knowing how life was, or what life was like in the early 1900's, but through Maggie James we are able to catch a glimpse of the early life ways. Her beauty, the style of clothing, and the manner of her daily life, typified that of a Paiute woman. We are able to picture our old folks, because she lived during their time period. Some of her struggles, hardships, and achievements were theirs.

Maggie's mother was Julia Aleck, her father an Irishman who had red hair, and a red handlebar mustache. She was born April 14, 1878, and was the only girl out of fourteen children, most of whom were her step brothers, except for Frank Rhodes. Maggie lived to be seventy-two, and during those years she had lived at Wadsworth (where she was born), Nixon, Loyalton, and Reno. There is little known of Maggie's childhood, except that she had attended the old Natchez Indian School, and Carson Indian Boarding School.

Maggie's original name was Jenny Rhodes. The school officials at Carson changed her name, because there had been a girl with the same name of Jenny Rhodes. That is why she became known as Maggie.

Not much is known about Maggie's life in Nixon or Loyalton, so we'll begin her story when she was in her twenties, living at Wadsworth, and married to Louie James. Louie and Maggie had two children, Rosie and Louise.

It was 1908, and Wadsworth was no longer a main terminal and division point of the passenger and freight trains. The Chinatown just south of the Wadsworth Bridge was gone, except for a few remnants. It was at the old Chinatown site, where some of the Indian people would go and look for gold coins, found in the sand and brush.

> Many Indians hunt for money there, money thrown away a long time ago. I have luck, but not everybody.

Sometimes Maggie would have luck, finding 10 or 25 cents, using the money to buy bread for her two little girls.

There was one particular local event Maggie looked forward to. It was the local sewing circle get-together. At this small get-together, the Paiute women would come, dressed in their best clothes. The style of clothing for the Indian women was a silk or brocade kerchief tied under the chin, a long cotton gown-like dress with full skirt gathered at the waist, a white apron, and a plain or plaid colored wool shawl. The women would bring their children with them in cradleboards; Maggie would bring her two little girls, both clinging to their mother's long dress. The sewing teacher was the field matron for the Wadsworth and Nixon area; her name was Janette Woodruff. It was at the sewing circle Maggie learned to make quilts, crochet, and can food.

During the winter months, food was hard to get. The U. S. Government rations the Indians were receiving were mainly potatoes and beans. For most Indian families, it was their main subsistence. It was no wonder when spring time came, fresh meat was a sought after treat.

In the spring, Maggie and other Paiute women and children would go out into the hills, carrying buckets full of water. Like the others, Maggie would make a complete survey of the land, until she came near a freshly turned mound; next to the mound she'd spot a hole. Maggie would begin to pour the buckets of water into the hole, until she'd see bubbles coming from it. Suddenly, a dazed fat squirrel would pop its head out of the hole, and Maggie would be ready for it — grabbing it behind the neck and hitting it with a small club. She'd roll the wet squirrel in the sand until it was dry, so it would be able to singe properly. Then she would slit the side of the squirrel about a inch and a half, taking out the entrails, then pinning it up with a stick the size of a toothpick, Maggie would singe the squirrel over a small fire until all the hair was completely off. Then she'd get a few branches of sagebrush and stroke off the remaining black charcoal until it was thoroughly clean. After this was done, it would be ready for her to bake. Maggie would build a fire on top of the sand until the sand became hot, then she'd remove the fire and dig a small hollow hole, placing the squirrel into it, and covering it up with sand. She'd build another fire on top to keep the sand hot. Taking the squirrel out after an hour, she'd peel off the skin smoothly, and the meat would be tender, juicy, and smoking hot, ready for her family to eat.

Life was hard at times for Maggie. There were periods when she had to endure more than her share. One instance in particular, she had been working hard as usual, when she suddenly began to have extreme pain and nausea. It was later known, she had acute appendicitis.

Maggie's ailment was puzzling to those who knew her, and the term acute appendicitis was unheard of. Maggie knew it had to be something serious. An operation was the only answer. Louie, afraid for his wife, didn't want the operation to be performed. He just couldn't see anyone cutting his wife with a knife. Maggie knew that if she was to live, she had to go through with it.

> Louie . . . then I die with this stomach ache. I cannot die! I must work more when this hurting is away. Yes, I will let the doctor cut me. I will become asleep with the medicine — then the knife will not hurt.

Although he was scared and worried, not knowing what to do or what to think, Louie con-

sented. Maggie recovered from the operation, and soon after began to work. Sometimes Maggie would bring home a large pan, containing left-over food from the Chinese restaurant where she had worked. Besides working at the restaurant, Maggie worked at the old Wadsworth Hotel, making beds, washing dishes, or sweeping out the rooms.

Time passed, Maggie was now in her forties. She had worked hard all her life, doing more than what was asked of her. But now, at this point in her life, she went through her own personal crisis. It was at this time, that all her strength, and faith was put to a test. It became evident then that Maggie possessed something very special. Not many people have this inner strength, and if they do, few are called upon to exert it.

Unaware of the pain and harm it would cause, Maggie began to take opium. But when she became conscious of what it was doing to her and her family, she knew she had to fight this sickness that had begun to eat at her soul.

Though her nerves were shattered, her energy practically gone, Maggie gathered all her physical, mental, and moral strength. Janette Woodruff had become a close friend to Maggie, during those years she had worked with the Indian people. She would visit Maggie often during her slow recovery from her illness. When she'd go to Maggie's room, she'd comfort her the best she could. Once she heard Maggie say, "I quit this bad thing if it kill me to do it!" clenching her teeth and driving her fingernails into the palms of her hands. That field matron never saw such "super human strength in another human being."

Maggie had no medical treatment or any human aid. The torture, the untold agonies were tearing at Maggie's whole being, but she would not yield for one second, not Maggie. Nor did she break down or plead for sympathy, but held the scream in her throat and told herself:

> All this mean spirit cry like a coyote in my head — They chew at my heart, but they cannot pull me back . . . Never!

It was a long and hard struggle upward, but Maggie made it. It wasn't long after this, Louie and Maggie moved to Nixon, then to Reno. Louie died at Reno; he was fifty-five. Maggie continued to live at the Indian colony, living next to her daughter Rosie and her family.

Maggie's life in Reno, and her marriage to Billy Roberts is told by her granddaughter, Mrs. Katherine Johnson of Reno.

> I don't know how or when they (Billy and Maggie) met, but Billy Roberts would come all the way from Nixon to Reno, just to court my grandmother. I remember they use to just sit in the car when he'd come, they wouldn't come into the house. What they enjoyed doing most was going to the old western shows Grandma would make one of us kids go with them as an escort. They used to be a real comical pair. They both were in their late fifties, but acted like a young couple.
>
> Grandma was a jolly, happy woman, she enjoyed music, and expressed it in many ways. I remember when she had a small white squeeze box accordion. She'd play tunes on it, cross her legs, and keep one foot in time with the music. She learned all her songs by ear. Billy and Grandma owned both a record player and radio. The record player was one of those old fashion ones, the kind you had to wind up. Sometimes they would ask me to go with them to buy records, and told me I could get one too. I'd like the hit records of that day, Billy liked band records, and Grandma liked Hawaiian records.

Anyway we'd end up getting just band and Hawaiian records, and I'd end up just tagging along. Like I said, Grandma liked to listen to the radio. Her favorite program was 'Cactus Tom'. She'd call him 'Crackers Tom' . . . she never missed his program. I remember one time, it was Grandma's sixty-second birthday, April fourteenth. One of the things 'Cactus Tom' did on his program was make birthday announcements. So my mother Rosie sent in a birthday request to him for Grandma. It was to be a surprise for her. Well, that day April fourteenth, we all went to her house, when she seen all of us coming she said, 'What are all of you doing here?' My mother said, 'Gee, can't we just come to visit you?' Anyway all of us gathered into the front room where the radio was, and waited for 'Cactus Tom' to go on. Grandma turned on the radio at the usual time, not suspecting anything. When 'Cactus Tom' went on, we sat there waiting for the birthday announcements. Then he said, 'Oh, I see I have a birthday request here for a young girl. . . .

HAPPY BIRTHDAY, MAGGIE ROBERTS!

Grandma sat there stunned, and turned toward the radio and said, "What! Who did he say?' Later my mother tried to explain to Grandma, that she sent in a request to 'Cactus Tom', but Grandma wouldn't believe it. She said, 'No. That 'Crackers Tom' must be something, he knows when my birthday is.'

Grandma Maggie made all her clothes, in all her life she never wore a bought dress. She really liked to sew and make things. Billy and Grandma owned a car, it was a yellow DeSoto, and looked like a box. One time I seen Grandma making a real pretty quilt. I thought she was making it for the house, here she was making it for the car. They'd cover the car with it every night. I'd say, 'Why don't you make some pillows to put under the tires too?"

March 11, 1950 Maggie died of pneumonia, and was buried at the Wadsworth Indian Cemetery next to her first husband, Louie James and their daughter Louise, who died at the age of twenty-five.

In this biography, we've attempted to give an intimate meeting with a extraordinary woman, known as Maggie James. A woman who achieved so much, just by living and by being herself, giving love to those she cared for, and receiving love in return.

CAPTAIN JIM

Washo

In the earliest reports of the settlement of Carson Valley, Nevada, by white immigrants, there is frequent mention of a legendary figure who was known as "Captain Jim". Apparently he was the man singled out by the whites in the area as the spokesman for the Washo. He spoke some English and seemed to have a degree of influence over the Washo inhabitants of the vicinity. The white people around Genoa were very few, and they were in continual fear of being attacked by the Indians whose land they had usurped. Captain Jim represented to them a man who would control his people and maintain peace while they strengthened their foothold and developed ranches and towns throughout the valleys along the Sierras. On the other hand, the man known as Captain Jim seems to have been genuinely concerned for the interests of his people who were all but defenseless against the guns and aggressive expansion of the white population in the 1850's. He acted as interpreter and go-between for all major negotiations involving the Washo and the settlers of the Carson Valley region.

This was a familiar pattern in the history of white intrusion into Indian lands of the West.

"Captains" and "Chiefs" who did not necessarily fit traditional criteria of leadership were often "created" by white patronage and the need for cooperative representatives of tribal groups. Many tribes in the Great Basin did not recognize "Chiefs" over large groups, but only as leaders of small, independent family units. But the circumstances of conquest often forced them to accept such leaders who were given authority and favors by the powerful intruders. This seems to have been the case with the first Captain Jim who is better known in the historical lore of whites than by the Washo people themselves. Such a man actually did exist as did other figures such as a "Captain Joe," a "Pos Souke," and a "Deer Dick," for early writings by whites in Nevada record eyewitness accounts of their activities. But few young Washo people today have ever heard of them and the older people tend to discount much of the interpretation and importance which white history places upon them. In this sense, the story of Captain Jim is a legend of the whites and does not necessarily represent reality as the Washo see it.

Historical references to the Washo in the nineteenth century are very meagre. When they are mentioned, they are portrayed as a small, defenseless, impoverished tribe which was expected to be exterminated by disease and starvation. The white attitude toward them was a mixture of pity, contempt and patronizing benevolence. The settlers of Carson and Eagle Valleys in the 1850's and 1860's were much more concerned with the increasing militancy of the newly formed mounted bands of Paiute and Shoshone warriors led by an emerging group of aggressive chiefs. The Washo had been overwhelmed and subjugated before they could adopt this pattern of resistance and were, therefore, looked upon as inconsequential. They were few; they did not have horses; they lacked military organization, and the early disruption of their hunting and gathering economy forced them into a dependency on white settlers. They were caught between the growing hostility of the larger Indian groups to the east and the determination of the whites to hold the lands which they had taken. As a result they were forced to cooperate with the settlers both for survival and for protection against the threat from Paiute war leaders who resented their passive role as hosts to the white intruders.

One unsubstantiated claim is that the Washo were conquered by the Paiute and forbidden to own horses. This appears to be a myth which developed in the 1850's and 1860's to explain why the Washo had not adopted horses to the same extent as the Paiute. Whites respected and feared the mounted Paiute warriors and tended to look upon aggressive adversaries as superior. Thus, in the 1860's when Winnemucca, Natchez and the bombastic "Chief" Sam Brown were threatening to make war on the Washo for various reasons, and to take all their horses and other belongings from them, the notion developed among whites that the Washo had been under Paiute domination. This view was fortified by later Paiute claims that they were owners of most of the verdant valleys which the Washo had occupied, but there is no basis in historical fact for this lore.

Much of the ambiguity about the early Washo and the legend of Captain Jim arose from the ignorance of the settlers about the actual distribution of the Washo, excepting for those immediately in the vicinity of Genoa and Carson City. Though Major Dodge in 1859 had reported three major groupings of Washo from

Carson Valley to Honey Lake, the whites were really only aware of those around their own major settlements in the southern part of the area. Captain Jim had emerged as the spokesman for that group and it was this fact that gave him such prominence. There were, however, at least two other Washo "Captains" of major groups to the north and many headmen of smaller units that these leaders had to deal with. There was nothing like a unified tribe under a single chief, as the whites preferred to believe. Captain Jim was often accompanied by a Captain Joe from the Washo Lake area and was often visited by a Captain Dick (or "Deer Dick") from Sierra and Long Valleys. To the extent that these men met and conferred with one another there may have been some exchange of information and coordination of activities among the scattered groups of Washo, but there is no evidence to support the view that the Washo were unified by such leadership or that these figures had any particular authority.

It was in this climate of confusion that the lore about the first Captain Jim developed. He is said to have been the spokesman or "Chief" of the Washo with whom the Mormon settlers at the site of Genoa dealt in 1849 or 1850. It is also reported that he "sold" the area around Genoa to Colonel Reese for two sacks of flour, a tale which appears frequently in the literature and is reminiscent of the supposed purchase of Manhattan Island by the Dutch in 1626. There is no indication that any of the Washo of that period believed that they were giving away their land by the exchange of gifts with strangers, for that was not their conception of territory or exchanges.

During the 1850's and early 1860's, newspaper and other accounts briefly mentioned Captain Jim as the main pleader for his people at "powwows" attended by Governors Blasdel and Nye, or by Indian Agents Dodge and Wasson. In keeping with white reportage about peaceful Indians at the time, he is usually described as a ludicrous figure wandering among the white settlements seeking handouts for himself and his people. He is reported to have organized a number of "fandangos" and foot-races to which he invited local whites and took up collections of food and other items that were distributed among the Indians participating. This was a far cry from the attitude expressed in reports of the early 1850's when the Washo were still feared because of their frequent raids on immigrant homesteads, and Captain Jim was eulogized as a friend of the whites and pacifier of his people.

Nevertheless, after his death in 1868, one particular deed was attributed to him which became central to the white settler legend of Captain Jim. It was said that when the whites had fled from their homesteads in 1860 during the war with the Pyramid Lake Paiutes to cluster around Carson City under the protection of the militia, Captain Jim visited the various encampments of the Washo tribe and urged them to give up their guns and ammunition to the beleaguered settlers. Thus, Captain Jim and the Washo were considered to have been allies of the whites in the successful campaign against the Paiutes of Pyramid and Walker Lakes. Whether this event actually occurred as described cannot be ascertained, but it is repeated again and again in the historical commentary about the period, told with both an attitude of sentimental gratitude for the Washo because of their relatively peaceful accommodation of the early settlers and a patronizing contempt for their

helplessness, dependence and poverty. It is, however, very unlikely that Captain Jim represented more than a very small section of the tribe at that time, or, that if such an event took place, he was able to convince more than a few of his people to give up the arms that had become highly valued implements of subsistence and protection.

Captain Jim is reported in the press to have died in the Pine Nut Hills in 1868 at the site of his family's ancient pine nut gathering plot, the same year as Kit Carson, who with Fremont was among the early explorers to pass through Washo country and discover passes to California. In the 1870's it appears that his friend, Captain Joe, succeeded him as spokesman for the Washo in the Carson City area, and in the 1880's another "Captain Jim" appeared who was to gain a degree of renown. But there were many "Captains" vying for leadership in the late nineteenth century and only a few received special recognition from the whites, who singled out those who seemed to be the most influential and cooperative.

Among the modern Washo people the legend of the first Captain Jim as it appears in history written by whites (or even the brief partial account by Sarah Winnemucca in her famous book) carries little credence and has been the source of some controversy. A few old people in recent times have claimed to know of him and have claimed relation or direct descent. At the turn of the century, for example two women — Agnes Jim, wife of Captain Pete, and Sarah Jim, wife of Captain Mayo — claimed to be daughters of the old Captain Jim, and their husbands sought leadership of the Washo on the basis of a relationship to the original Captain through marriage. At least one family believes that they have identified old Captain Jim's Indian name as Hanukeha and have maintained traditions about him. Few others agree with them, and the legend of Captain Jim remains an enigma in Washo history.

CAPTAIN JOHN

Northern Paiute

Captain John was a Poginavi (leader) of the people of the Mono Lake Basin. This basin area was known to the band of Paiutes that lived there as "cutza dika," referring to the cuzavi (fly pupae). The Mono Lake region is a basin-like area located in the High Sierras near Lee Vining, California. Captain John was a stocky man with broad shoulders and high cheekbones, typical of the Indian people of this basin area. In those days, it wasn't uncommon for Indian men to have more than one wife. Captain John had six wives in his later life, and he also had many children.

The Paiutes of this area first heard of the coming of the white man when whites moved into the Big Meadows (Bridgeport, California). The white man changed everything in the lives of the Paiute. An experience of Captain John's is an example of this. In the early days, when Captain John's home was near the old Farrington Ranch, a white man came to him with a piece of paper called a deed and told John he had to move. Captain John couldn't understand this, but he moved anyway. This sort of thing happened to Captain John again and again until finally he moved to the north side of the lake where the land was rocky, barren and had little water. Here he was left undisturbed because the land was of no value to the white man.

In the early days, Indians of the Mono Lake Basin made a subsistence from the lake and the surrounding areas. The lake provided cuzavi, which was one of the main foods. Cuzavi, or fly pupae, are collected from the shores of the lake. Some of the other foods eaten were pine nuts, rabbit and deer. The Paiutes also collected piuga, the larvae of the pandora moth, which was considered a delicacy by the Indians. All these foods were gathered at certain times of the year under supervision of the Poginavi, Captain John.

John became Poginavi upon the death of an older chief. The Paiutes had a meeting and decided they wanted a young man who would stand up and fight for the Paiute people, so John was made Poginavi of the Mono Lake Paiutes. Some of the Poginavi's duties were to direct rabbit and deer drives, fall festivities and mourning ceremonies. The Poginavi also informed the people of the time to harvest pine nuts and other foods.

An incident showing his leadership abilities and concern for his people happened during World War I. Some white men came to Mono with a paper inquiring about all the young men of draft age. After finding out that the young boys would have to go to war and help the white man fight, John told the young men not to go. He explained to the Indians that the government didn't do anything for the Indians; it just took things away and gave nothing back. Even though threatened with jail by the Sheriff of Bridgeport, Captain John insisted that the young men should not go to war.

Some of the young men still wanted to go; Captain John told them that if they went he wouldn't be a Poginavi anymore — he would be just "John." He said to the young men, "My people must do what I say, not do what white man tell them."

Captain John later died of pneumonia at his camp north of Mono Lake. A true Poginavi in every sense, he tried to make his people aware of unjust dealings of the white man.

WALTER JOHNSON

Northern Paiute

Walter Johnson, a member of the Walker River Paiute Tribe, was inducted into the American Indian Athletic Hall of Fame at Albuquerque, New Mexico on December 1, 1973.

Johnson was born in a cabin near Queen Station, Nevada in the White Mountains on August 18, 1908. He was the son of Peter and Hattie Johnson. The elder Johnson later served as chairman of the Walker River Paiute Tribe.

While at Stewart Indian School, Johnson was an outstanding member of the football, basketball and track teams. He set state records with

the shot-put and javelin. According to Jake Lawlor, former University of Nevada athletic director, Johnson was one of the finest athletes of his day. In 1928, Johnson graduated from Stewart. At that time the school only went to the ninth grade, and the students had to go to high school at other institutions. Some went to Carson High School, but Johnson traveled to Haskell Institute, an Indian boarding school at Lawrence, Kansas.

The Haskell Indians played a rough university schedule in the 1920's. Such teams as Kansas University, Oklahoma University, University of Minnesota, Kansas State, Butler, Tulsa and Witchita Universities were on the schedule.

Johnson was selected to play in the 1932 Annual East-West Shrine All-Star Football game as a member of the West Team. He was voted honorable mention honors on the Associated Press' 1931 All-American Football Team at fullback. He lettered four years in football, basketball and track. Johnson graduated from high school at Haskell.

After graduating from Bacone Junior College in 1934, he enrolled at Redlands University in Southern California and earned letters in football and track. He was named a member of the Southern California Intercollegiate All-Conference Football team at fullback. University authorities and Redlands citizens selected him as the most outstanding and most valuable member of the football team. Johnson was conference javelin champion for two years and set the school shot-put record. In 1936, he graduated with a Bachelor of Arts degree.

He served as a sergeant in the Army Air Corps during World War II in the African and European Campaigns.

In 1970, Johnson retired from the Bureau of Indian Affairs after a 33-year career as a teacher, coach and counselor.

MARK JONES

Northern Paiute

Mark Jones was born in 1870, across the river from the present settlement at Nixon.

Jones served on the first Pyramid Lake Tribal Council, 1934 until 1940. He also worked as a "buckaroo." He was well-known as a Paiute dancer and singer.

As the representative of the Paiutes at the Pony Express Centennial on July 9, 1960 in Sacramento, he gave the pony express riders permission to travel through Paiute territory on their run to the East. A year later he died, a man highly respected by his people.

SAM KINNEY

Northern Paiute

Sam Kinney was born in Birchum Canyon. Birchum Canyon is located in Round Valley, on the northeast side of the valley near the bottom of present day Sherwin Grade and Highway 395. Birchum Canyon was just one of the many Indian camps that were located in Round Valley, also known at that time to the Indian people as Quin-Bah-Numa. Sam's parents, his father being from North Fork and his mother from Bodie, lived and worked in Round Valley. They worked for a man named George Kinney who was a rancher. During the time Sam's father worked for Mr. Kinney, he took the name Kinney; so that is how Sam got his name.

Sam spent his early days traveling with this family to wherever they happened to be working. In the summer they would go up in the mountains, then when fall came, they would move back down to Owens Valley at Five Bridges, a Paiute camp located on the Owens River.

In the early 1900's, Five Bridges was also the site at which the Indian people held the fandangos, Indian celebrations consisting of singing, dancing and hand games, and lasting five or six days. While living at Five Bridges, Sam began to take part in the singing and dancing of his people.

When World War I started, Sam and other Paiute boys found themselves drafted into the Army. His experiences in the service first took him to Fort Lewis, Washington where he underwent training before being shipped to the East coast and then on to England and France. The Argonne Front was a battle experience that will be long remembered by Sam. Sam was in the service right up until the day of Armistice in November of 1919. On that day, the Armistice was to take effect at eleven a.m.; Sam said he "couldn't believe it was to end, 'cause the bullets were flying right up to the last minute."

Upon his return home, a fandango was held to honor him and the other young Indian men who had gone into the military service of the United States. It was during this time that Sam became a singer of the Cry Dance, a dance performed for someone who has died.

Two of the old singers from whom he learned were Thomas Jefferson and Jack Mouse, who were from North Fork country, but sang for the people of Owens Valley. After the older singers had finished their songs, Sam was called upon to sing. "At first," he said, "I had a little hard time, but as it got toward morning my singing got better."

Singing is Sam Kinney's profession, his life's contribution to his people. He is also a spokes-

man for the Indian people during difficult times. It is up to Sam, upon request, to sing and conduct a Cry Dance for whomever it is given. At present, Sam Kinney is the main singer for Owens Valley and is assisted by several other men upon his request. Another community activity in which Sam actively participates is the Tribal Elders' Organization. He is a member of the governing board.

The ideas and values that Sam tries to convey to our people are those of being Indian and remaining Indian in our ways and customs. Sam Kinney is respected by the Paiute people of Owens Valley, for he is keeping alive a tradition that is vital to the survival of the Paiute culture and the Paiute people themselves.

NATCHEZ

Northern Paiute

One of the last Indian leaders of the early times was Natchez. His name was often spelled in different ways such as Naches or Natchez, in the different articles that were written about him. The present day Indians who still remember him or were told about him from their fathers and grandfathers know him as Natchez Overton.

According to Nina Winnemucca and Ethel O'Neil, Natchez was the father of Ada Henry and Gilbert Natchez. It has always been said and believed by many, that Natchez and Sarah Winnemucca, (brother and sister), were children of Old Chief Winnemucca. The *Reese River Reveille* of February 6, 1906 states, "Naches was a brother to Sarah Winnemucca, the Piute Princess who died some years ago, and Howard who lives here at the present time is a cousin. Old Chief Winnemucca, who has been dead a number of years, was his Uncle." Ethel O'Neil also verifies the statement that Sarah Winnemucca is not the daughter of Old Chief Winnemucca .Accounts by Sarah Winnemucca in her book *Life Among the Piutes* and from other sources indicate that Sarah Winnemucca, Natchez and Lee Winnemucca are the children of Old Chief Winnemucca.

In Sarah Winnemucca's book *Life Among the Piutes* it describes how Natchez acted in his first encounter with the whites and also how he came to be called Natchez. Before Natchez had his first encounter with the whites, the Indians had heard the story of what had happened to the Donner Party and how they had eaten each other in order to survive. After the Indians had heard this story, they believed that all the whites ate people and they were very much frightened. One fall, Captain Truckee decided to go to California and take some of his people to see the white men and their accomplishments. On the third day of their travels the men who were ahead came back and said there were

some white people's houses ahead of them. Captain Truckee then went on ahead and talked to the white people. As they were coming back Sarah saw Natchez crying because he was so afraid of the white people. They continued on their way to California until they reached Stockton. Whenever Truckee introduced Natchez to people, he would always point to him and say "My Nat-si," the Paiute word meaning boy. The white people called him that and the name was always with him.

The accomplishments of Natchez are many, some controversial. Some of his activities benefitted the Indians, others did not. Many of these were obtained through the old newspapers and through several people who were interviewed.

One of the many articles in Sarah Winnemucca's *Life Among the Piutes* states what Natchez went through as chief. "The chief's tent is the one always looked for when visitors come, and sometimes many come the same day. But they are all well received. I have often felt sorry for my brother, who is now the chief, when I saw him go without food for this reason. He would say, 'We will wait and eat afterwards what is left.' Perhaps little would be left, and when the agents did not give supplies and rations, he would have to go hungry."

There is also another example of his generosity in the *Daily Silver State,* dated February 20, 1883. This article shows how he rewarded workers for assisting him in raising and harvesting his wheat. The article read as follows: "Naches had another lot of wheat, raised on his ranch at Lovelock, brought to Kemler's Mill yesterday and exchanged for flour. He received forty sacks of flour, which he distributed among the Indians who assisted him in cultivating his farm last summer. He is more generous to the red men than is the Great Father at Washington, and the Piutes think a great deal more of him than of the chiefs of the Indian Bureau, who keep the lion's share of the money appropriated for their support."

Natchez was also known as a peacemaker and arbitrator. Two instances are recorded in the *Reese River Reveille* dated October 22, 1872 and in the *Daily Silver State* which tell how the Shoshones sent for Natchez to act as an arbitrator between them and the Bannocks.

Two of Natchez's greatest accomplishments were when he stood up for the rations that were due his people, and against the railroad's refusal to carry the Indians and their produce. When Natchez protested the way in which the agents distributed the tribe's rations or annuities, (sometimes the agents didn't give any), Natchez was sent away to prison on a trumped up charge. The white people who knew Natchez sided with him and said the charges were groundless. Natchez said, "That Bateman (the agent) makes returns for six thousand rations as under his charge, while there are not even seven hundred in existence." When the railroads refused to carry the Indians and their produce free, Natchez was sent for to see what he could do about it. After hearing the story Natchez said that the railroads were in violation of their agreement with the Indians, which was that the railroads agreed to carry the Indians and their produce free through Nevada. Natchez finally got all this straightened out after going to San Francisco and seeing the head men of the railroad.

Natchez is also an object of controversy. In some cases, the Indians say that he was a very bad person. Some of the Indians say that he was the white man's tool and he lied about the Indians. Some of the events that may have caused this mistrust are listed below. In some

cases it could be just misunderstanding and maybe in other cases the mistrust may be justified. It is left to the reader to decide.

An event that occurred concerning the Fallon and Austin Paiutes was when Natchez said something derogatory about the Paiutes there. Captain Breckenridge, leader of the Paiutes in that area, felt aggrieved and wanted this correction made: "That all the Piutes except one, in Austin are good Indians. Natchez will please make a note of the exception and not class the whole tribe with him."

Another event that may have caused mistrust of Natchez was his being offered $5.00 a head for every Indian he persuaded to go to the Malheur Agency by Major Rinehart, who was a very bad Indian agent. It is not known whether or not Natchez accepted the offer, but it is knowr that no Indians went to the Malheur Agency. There could have been a misunderstanding of what happened which has led to mistrust.

In an oral interview, Mamie John stated there was a man by the name of Natchez Overton, a bad man. His Indian name meant "hanging." Natchez would lie about the Indians, telling the soldiers bad things, and the soldiers would come after the Indians and kill all of them.

In an oral interview, Lula Jim relates what Mau Wee Dave told her about Natchez. She said there were a lot of Indians killed during the time when Natchez claimed he was the chief. When Natchez died, the Indians refused to have him buried at the cemetary because he lied to the Indians. That is why he was buried there on the hill by the railroad crossing. He was the white man's tool, they said.

It was estimated that he was born in 1837. During his later years Natchez was said to be quite feeble. As far as can be determined, Natchez died Saturday, February 2, 1907 at Nixon, Nevada.

ROSA STEELE NARANJO

Goshute

Rosa Steele Naranjo was born in Ruby Valley, Nevada, to Frank and Lizzie Steele. In the early 1920's, she moved with her parents to the Goshute Reservation. She attended the Goshute Day School through the fifth grade and completed high school at the Carson Indian School in 1936. She enrolled at the University of Nevada at Reno in the fall of 1936, and completed her university training at the University of California at Santa Barbara in 1940, receiving a B.A. degree in Elementary Education.

Her first teaching position was with the Tulane County Schools at Porterville, California. Then, at the height of the war in 1942, she helped with the war effort by working as a

certified welder for Douglas Aircraft, and later Lockheed Aircraft.

After marrying and having a family, Mrs. Naranjo returned to her teaching career, working for the BIA at the Goshute Day School where she taught from 1950 to 1953. Her next position was with the BIA at the all-Navajo Indian School in Brigham City, Utah, where she taught for fifteen years. For the first few years, she taught in a self-contained classroom. Later she specialized in social studies and taught at the pre-high school level. She also instructed students in American Indian History.

In the late 1960's, she sponsored a group of Navajo youth who belonged to the National Indian Youth Council who had complained of mistreatment at the Navajo Indian School. The outcome was that a civil suit was filed against both the school and the BIA to correct this matter.

Because of her sincere and deep interest in her people, she has been invited to speak at various universities and colleges across the country. Several times, she has participated in New York State College's *Indian Emphasis Week* programs.

At the present time, she is teaching at the Chuska Boarding School in New Mexico under the Navajo Agency, where she instructs Mathematics and Social Studies. She hopes to contribute a few more years in helping the youth of her people in acquiring the knowledge to effectively compete in the white society.

STRESSLER O'DAYE

Northern Paiute

"An Indian lad whom many fans believe to be the hardest hitting amateur boxer in the world," was written in the Nevada State Journal, August 23, 1940, to describe Stressler O'Daye.

O'Daye was born on the Pyramid Lake Reservation, September 12, 1919, to William and Josie O'Daye. William O'Daye was believed to have been from Bishop, California, while Josie O'Daye originally was from Winnemucca, Nevada.

Stressler entered kindergarten at Nixon School in 1926. After completing grade school he transferred to Stewart Indian School in 1935, then known as Carson Indian School. It was there that Stressler started a phenomenal career in sports.

During Stressler's four years of high school he played football, basketball and baseball and achieved great success in all three sports. He played fullback and end in the years of 1937 through 1939 and was also an excellent place kicker; he won a game for Stewart with a 45-yard field goal. Stressler played in the basketball seasons of 1935 through 1939. Stressler exhibited his dedication to sports when he was selected to the Northern Nevada Zone second team as a guard. The Stewart team went on to become runner-up in the Nevada State Championships for 1938-39. During the baseball seasons of 1937 through 1939, Stressler played third base and pitched. In these sports, Stressler proved himself to be a true competitor, sportsman and champion.

But there is one sport in which Stressler not only proved to the people in Nevada but to the people of the world that he was and is a true

champion. Boxing became one of the greatest sports O'Daye would pursue. He travelled to Grand Junction, Colorado, for the Rocky Mountain Golden Gloves Tournament. Stressler fought in the 160 pound division and knocked out his opponent in a total of twelve seconds; two seconds for the fight, ten seconds for the countdown, and a new world's record for the fastest knockout. Stressler's greatness was demonstrated in the Golden Gloves League, where he recorded eighty wins and only five losses.

O'Daye enlisted in the Marine Corps in 1941, where he continued in athletics. He did some boxing and played football for the El-Toro Marines of Santa Anna from 1946 through 1948. Stressler once again proved himself by being selected to the all-service team as a guard.

On March 15, 1946, Stressler married Esther Abbey of Fallon and today they have nine children, six boys, three girls, and two adopted children, one boy and one girl.

In 1948 Stressler received his Honorable Discharge from the Marine Corps and returned to Nixon for a year. But Stressler found he could not leave his old *alma mater*, and in 1949 became the football and track coach for Stewart Indian High School. Later he went to work for Reno Ready-Mix Block Plant in 1954, where he worked for seven years. In 1961 he transferred to ABC Block, where he is currently employed.

For Stressler O'Daye, sports have been an important part of his life. To help others have the same experience, Stressler has coached Little League and Babe Ruth Baseball teams.

Stressler at the age of 54, is not yet ready to retire from athletics. He has coached and managed the Reno Indian Athletic Association Softball Team for the last five years. When Stressler was asked which sport he liked best, he simply said, "When you're in your prime, take them all on."

PADDY CAP

Northern Paiute

Following the Bannock uprising of 1878, the group of Paiutes led by Paddy Cap, or Captain Paddy were held prisoner at the Yakima Indian Reservation in Washington. They were all released on June 4, 1884 with a letter directing them to the Western Shoshone Reservation.

After arriving at Duck Valley, Paddy Cap stated that they had been in the vicinity of Fort McDermitt and Camp Harney for a while. Realizing the need to find a more stable and permanent residence due to the increasing pressures from whites who were fencing land and eliminating much of their traditional source of food, Paddy Cap requested permission from Agent Mayhugh to allow his people to remain at Duck Valley where they could live and work as ranchers and farmers, and where they could be sure that "no white man [would] drive them away."

In response to this request, accepted by Agent Mayhugh, Captain Sam and other leading men on the reservation, an Executive Order was issued which almost doubled the size of the reservation, the new addition lying in Idaho directly to the north of the original reservation.

The descendants of Paddy Cap's band of Paiutes still occupy an area in the northern section of the Duck Valley Indian Reservation, known as "Miller Creek."

PANCHO

Northern Paiute

Pancho was taken as a guide and interpreter by Captain John C. Fremont in 1846 and became one of the most famous guides of the white exploration age. At first he only spoke Paiute, and his ability to interpret was limited. However, after his journey to California, Pancho learned English and Spanish. When he returned to Pyramid Lake, his ability to speak Spanish earned him the nickname, "Spanish Joe."

Pancho first met Fremont and his company on the Humboldt River near the place now known as Lovelock. Not knowing the best route over the Sierra Nevadas, Fremont took Pancho and his two brothers, believed to be Truckee John (Tru-ki-zo) and Captain Bill, as guides to show the company the best route and feeding places for their horses. Arriving in California, they accompanied Fremont to Los Angeles and remained with him until after the end of the Mexican War in 1848.

Pancho and his men then returned to Pyramid Lake and remained there until the next summer when two hundred of his people followed Pancho to California. However, their excursion was unsuccessful; many of them died from illness, and the survivors returned to Nevada.

Pancho received a medal of honor with his name engraved upon it for his contributions in the Mexican War and as a member of the California Volunteers. This medal was presented by the Mexican War Association of Veterans.

Pancho spent the rest of his life at Pyramid Lake. In 1890, John S. Mayhugh, Special Census Agent, interviewed Pancho and estimated him to be about 90 years of age, in good health and speaking fairly good English. Mayhugh asked Pancho, "What would you like the Government to do for you?" His reply was, "Something to eat every day so I would not have to beg or starve, as I am unable to work, fish or hunt. I would like to have a house that would keep rain and snow out." He also stated that if the government would give him material to build a house, his people would build it for him. Pancho made certain to add that the government *order* the agent to deliver the material to him as he was afraid the agent wouldn't give him the material. Pancho never received the expected building materials.

Pancho was very instrumental in the acquisition of the Pyramid Lake Reservation. The government wanted to remove all Indians living around Pyramid Lake. They approached Pancho who responded by showing them the medal bestowed upon him for serving with Fremont, and he said, "This is my home. I have planted my roots here and here they will grow." The medal was sent to Washington, with his ap-

proval, for vertification. Several months later, the medal was returned to Pancho along with approval to remain on the Pyramid Lake Reservation.

LEO PETE

Goshute

Leo Pete was born on Goshute land some time before the reservation was formed on July 3, 1904. His father was Johnny Pete and his mother was Amy Neff. His father was full Goshute and his mother was half Goshute and white. He is the third of seven children and has lived all his life at Goshute.

He attended school at the Goshute Day School until the fourth grade; says Leo, "I stayed in the same grade year after year."

Leo's wife is Lillie Pete. He is the father of twelve children, eight boys and four girls. Leo is a farmer and a rancher; he has about 1,200 head of sheep, is well-informed about the problems of the Goshute and as a member and later the chairman of the Tribal Council, he has tried to help solve these problems. In 1939 Leo first became involved with the Tribal Council. At that time it was called the Committee. John Syme, Leo's uncle, was the first Chairman of the Goshute Tribe. Leo became the second Tribal Chairman after Mr. Syme in 1942. Since that time he has served continually as Chairman there, except for two terms.

He has served between 1968 and the present as Tribal Chairman, during much of the trouble with the upper and lower reservation and the court trial that is pending in Salt Lake City.

Leo says, "My feeling about ITC is that it has provided jobs for our people who would not be able to find work around here. It has helped us with getting the enterprise started [Goshute Enterprise Inc., which does steel fabrication of all kinds].

"The trouble between the upper and lower reservation has been going on since I was a little boy and will probably continue until who knows when. It started long ago. It has hurt the tribe and has caused bad feeling among our people and has slowed the progress of the tribe."

HENRY MOSES RUPERT

Washo

In 1972, a widely known and respected Washo man headed the Nevada Day ceremonies as Grand Marshal. This man, Henry Rupert, who was then one hundred years old, had lived a productive life and had contributed a great deal to his fellow man. By this gesture, the people of Nevada gave recognition to him.

Henry Rupert was born in Genoa, Nevada in 1872 to Pete Duncan and Susie John. He spent the greater portion of his life in Carson Valley. His early years with his family were spent much the same as Washo people have for centuries, in the lower valley at Genoa in the winter and at Lake Tahoe during the summer months. One day, when Henry was a boy, a flash flood occurred while he was out hunting. He found himself directly in the path of a great torrent of water, when suddenly the water parted at his feet and passed beyond him. This event was responsible for his middle name, "Moses."

At the age of eight, he began school at Stewart Indian School. Henry was a good student, learning the trade of typesetting. Around the turn of the century, he graduated, becoming the third student to receive a diploma from this institution. After his graduation, he worked as one of the first pressman and typesetters for the *Reno Evening Gazette*. He also worked as a rancher and construction worker.

Mr. Rupert's reputation as an Indian doctor, one of the most honored positions among Indian people, gained for him the respect of his Washo tribesmen as well as that of Paiutes, Shoshones, and even a great many non-Indians who went to him seeking guidance. Indian doctoring is difficult to explain to those who are unfamiliar with Indian ways. Their functions may be compared to those of a psychiatrist in the non-Indian world. Thus, it takes a special type of person, who has the unique gifts of spiritual power along with a great amount of wisdom and understanding in order to become a successful Indian doctor. Such a person was Henry Rupert.

CHARLIE (SNAKE) SABIE

Northern Paiute

Charlie Sabie, also known as Charlie Snake, was a Paiute Indian from Benton Hot Springs, California, which is approximately four miles west of Benton Station. This area was known to the Paiute Indians as Ute-ute-witu, meaning "place of hot water."

The date of Charlie Sabie's birth is not known, but it is known that he was alive to experience the impact of the coming of the white man.

Two areas where he spent much of his life were in Benton Hot Springs, located between two small mountain ranges in a valley west of the White Mountain range, and on his ranch, located north of old Hamil Station in Hamil Valley, which is at the foot of the White Mountains.

During Charlie's lifetime, his mode of living had two different dimensions. The first was with the Hot Springs band of Paiutes who survived on the natural food the area provided for them. Some of these basic foods gathered by the Indians were pine nuts, piugie (a fleshy caterpillar), and cuzavi (fly pupae).

The second dimension of Charlie Sabie's life began with the awesome experience of the Indian removal from Owens Valley during the summer of 1863. Lured by food and false promises through the efforts of a man named "Chico," who was employed by the United States soldiers, the Indians were rounded up at Fort Independence, California, and then driven like a herd of cattle south through Owens Valley to the Kern River and on the Fort Tejon near Bakersfield, California where they were to

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remain. The reason for this relocation effort was to open to white settlers the land in and around Owens Valley.

Charlie relates that the soldiers went around to all the camps where Indians were living at that time and, with the help of Chico and lies and deception, enticed the Indians to go to Fort Independence. Along with Charlie were some of his relatives and friends, including Jim Kelty, Butcher Fred, and others from Benton.

During the journey south, thirst, hunger and death were encountered by the Indian people. Death was a relief for the hundreds of young children and the old who couldn't stand the terrible journey. The soldiers would bayonet the Indians who were exhausted and unable to continue. Many of Charlie's relatives and friends escaped during the night and made their way back home to the Owens Valley and Benton.

At Fort Tejon, Charlie stayed only long enough to receive some clothing and a little food and then escaped by night. He started walking north along the mountains towards the Owens Valley, trying to catch up with his relatives and the others who had left earlier. Somewhere near Little Lake or Olancha he saw a fire, and after carefully investigating, he found it was his relatives. The journey coming home was so bad that his feet were sore and bleeding because his shoes had worn out.

Charlie Sabie was not a recognized leader, but his experiences in a changing era indicate his ability to survive hardship. His greatest accomplishment was surviving the invasion of his land by the white man.

CAPTAIN SAM

Shoshone

The man who was largely responsible for the selection of Duck Valley as a reservation was Captain Sam. In 1877, feeling that Duck Valley would be a good site for a reservation, he requested Levi Gheen, the farmer in charge of the Western Shoshones, to accompany him to examine the country. After this journey, Levi Gheen reported favorably to the Commissioner of Indian Affairs and soon thereafter the location was set aside by Executive Order.

Following the settlement of the Shoshones at Duck Valley, Captain Sam was looked to as the main spokesman for the people. For example, in 1882, Captain Sam held a council to air the complaints which the people had against the doctor who was assigned to the reservation. At this meeting, Captain Sam stated that the doctor "no savva medicine and is half crazy [the Indians want] a new medicine man that treat Indian all same as white man."

In later years when the Shoshones at Duck Valley became dissatisfied over living conditions, many threatened to leave the reservation, and Captain Sam was instrumental in reaching a settlement.

A Special Indian Agent was sent to Duck Valley in 1884 to try and persuade the Indians to relocate at Fort Hall with their "brothers" there. At a meeting held to discuss this proposition, Captain Sam delivered the following speech which helped the Shoshones retain their reservation which was their home.

> This is my place . . . no give him away, government gave it to me. Government tell me, 'Go to Fort Hall.' Can't go to Fort Hall, two railroads

there, that is why I no go. I all time tell Mayhugh (Duck Valley Indian Agent) I no want railroad across reservation. Indians get drunk about railroad. No white man here, no whiskey, no drunk. Boys work all right. My Indians say 'no get off reservation' born here. Mother die here, baby born here. This is my home.

DEWEY SAMPSON

Northern Paiute

It was a cold brisk day at Chemawa Indian School and the varsity basketball team had just come off the road with another victory over a supposedly much stronger Oregon University team. The school team was good and had a player that was very good. However, they knew they were good and continually bragged about their winning record.

Standing in the background of all this glory was a young man who had watched this team perform. Next to him were two more classmates of his, so in confidence he said, "Hey, guys, let's get practicing and beat the pants off of those guys."

Remembering the training and coaching they had received while at Stewart Indian School, those boys rounded up a nucleus for a team and began drilling and practicing in secret sessions. To the amazement of the great varsity team and many of their supporters, the half time break witnessed a broken and bitter varsity team trailing in the game by about 15 points. The final result was an overwhelming victory; the training to work in unison with fellow players getting the advantage.

Dewey Sampson was the man described in this story, a story of dedication and team effort. This is an example of the kind of dedication and concern that Dewey has exhibited throughout his career as an athlete and as an individual working for Indian people.

Dewey Sampson was born in Virginia City June 10, 1898, to John and Sophie Sampson. John is believed to have been from the area of either Schurz, Benton or Bishop. Sophie was from the Fallon area. After marrying they lived in an around Virginia City. In 1908 Dewey attended Stewart Indian School. While at Stewart, he developed his musical talents, learning to play the trumpet, saxaphone and trombone. He left Stewart in 1914 to play in the first all-Indian band that would eventually play for a full year, 1915, at the World's Fair, held in San Francisco, and would tour the state of California.

Dewey realized the need to complete his education so in 1917 he returned to Stewart to start a very active athletic career. In basketball he was the captain of the team that beat the older and larger University of Nevada team:

NEVADA DEFEATED BY INDIAN SCHOOL 23-15

Special to the Journal.

STEWART, Nev., Jan., 29 - In one of the fastest and most exciting games of basketball ever played on local court, the University of Nevada five was defeated by the Indian school team, 23 to 15, last night.

The Stewart shooters were aggressive throughout the game and display a better quality of basketball than the losers.[1]

Besides athletics Dewey also became interested in printing and worked in the school printing office. Later he taught printing for the school. In 1919 Dewey graduated a well trained young man.

After leaving Stewart he spent two years in Chemawa, Oregon. Returning home to Reno in 1921, he entered construction work as a member of a road crew. He also became a semi-pro baseball player during the summer months. On May 25, 1925, Dewey married Amy Cruz, a young lady from the Reno area. They had five boys and three girls.

In 1936, Dewey went to work for the Civil Service at Stead Air Force Base as an Operating Engineer for the Army and Aviation Departments.

The interests and concern Dewey had for his people got him involved in fighting for the never ending battle of justice for the native people of Nevada. This concern and dedication got young Dewey elected to the Nevada State Legislature. While serving his two year term from 1939 to 1940, Dewey concerned himself with combating discrimination against the people. After seventeen years as a civil servant Dewey retired, and continued to dedicate himself to working for Indian people. Dewey now resides in the Reno-Sparks Indian Colony.

[1] From the *Nevada State Journal*. Dated: January 30, 1919.

STELLA SMITH

Chemehuevi

Stella Smith was born about 1895 in the Las Vegas, Nevada area, which makes her one of the oldest living residents of the Las Vegas Indian Colony. Her parents, Tracy Domache Smith and Bishop Smith, were Southern Paiutes who lived in the traditional ways of the people in the area. As a child Stella lived in a willow home, which she recalls as comfortable and pleasant, especially since she enjoyed the fresh air. The family farmed melon, corn and black-eyed beans while she was a child.

At an early age Stella was sent to school at Fort Mohave. Following her stay there she lived in Phoenix. While there she became sick and spent two years in the hospital. In 1932, when she returned to the Las Vegas Indian Colony, things had changed. Now many of the people lived in houses similar to those of the whiteman. The people worked on ranches and in the city at various jobs. Stella worked for many years as a housekeeper in the Las Vegas area. Though there were many changes in the life-style of the people, Stella recalls that brush homes were in use in the colony until about 1950. Stella has seen a great deal of changes, from the times when she ate pine nut mush, cactus, deer meat, rabbit meat, turtle meat and fish, until now when canned goods are easily accessible. She still recalls gathering pine nuts on Mount Char-

leston and in fact, still gathers pine nuts and relishes the various ways they can be prepared and eaten.

JOHNSON SIDES

Northern Paiute

Johnson Sides was a dignified, strong and proud looking man. To the non-Indians he was the U.S. Peacemaker; to the Indian people of Nevada, the name Johnson Sides stood for a man who helps his people. Both Indian and non-Indians alike recognized this man and honored him, because he cared enough to give all his help to those in need, and tried to bring about an understanding between two opposing cultures.

At the end of Washo Valley, going toward Carson City, there is a place called Franktown. This is where Johnson Sides was brought up by a white farmer, Dick Sides.

> When crossing the plains during the gold rush days the (Sides) family came upon an Indian baby in the road. The family picked the baby up, not knowing whether he had been abandoned or lost, reared and educated him as one of the family, naming the baby Johnson Sides.

It was a early belief of the Paiutes, that if a woman had twins at birth, it was a sign of bad luck. So sometimes when this happened, the woman would abandon one of the two babies in the desert.

As a young man, Johnson Sides was active in trying to bring about and maintain peaceful relations between the Indians of western Utah and white settlers. He vigorously and consistently protested the sale of liquor to Indian people by white traders, and never ceased in trying to influence the Indians away from liquor and drugs.

Because of this, he was given the title of U.S. Peacemaker, made official when he traveled to Washington D.C. Johnson wore the medal which he received, close to his heart. Along with the medal, he would carry pockets full of papers, documenting his efforts at peacemaking, and displayed both on every possible occasion.

CHIEF SUE

Northern Paiute

Chief Sue, the acknowledged leader of the Sidocaw Paiute, lived with his band which numbered about 890 in the vicinity of Humbolot Lake which is near the present town of Lovelock, Nevada.

He became a trusted ally to his white neighbors, and along with his brother Bob and several other members of his band acted as a scout on several occasions against more "hostile Indians." He had seen what was happening to the land

with the invasion of the white man and decided they would become a powerful factor over the land and its inhabitants in the years to come.

This was a period of time when reservations were being suggested, with the effort to turn the Indian people into farmers, being the order of the day. Agent Campbell said, "Hereafter, not more than $3,000 worth of blankets and clothing be purchased annually for the Paiute Indians, and issued only to those Indians who may hereafter be engaged in cultivating the soil." Chief Sue's band was supposed to be moved to the Pyramid Lake area. Area Superintendent, H. G. Parker, said on February 10, 1866, that, "It was the last conditional band of Indians, and the most orderly assemblage of humanity he had ever met anywhere."

Chief Sue died, as he had lived, because of his alliance with the whiteman, on January 25, 1868. The circumstances surrounding his death were an indication that his acceptance of the white man was not well received by other Indians. He had been ill and called for an Indian doctor from Pyramid Lake and was subsequently poisoned. His successor was reported to be either his brother John or Bob. More significantly he left a legacy which would be hard to adhere to: his eagerness to help the white man against other Indians.

TONEY TILLOHASH

Southern Paiute

Toney Tillohash was born about 1885 somewhere between Orderville and Mt. Carmel, Utah, where the Tillohash family was visiting at the time of Toney's birth. His parents were Kaibabs and resided on the west side of Kanab until 1870 when the Mormons gave them a small farm and garden in Moccasin, Arizona.

Toney spent his youth in Moccasin, which later became part of the Kaibab Reservation. After the death of his parents, he lived with Jonathan and Alvin Heatton, two Mormons who had a farm in the area. Tillohash worked on their farm and lived with the Heatton family. In 1904, he left Moccasin to go to school at the Teller Institute in Grand Junction, Colorado. While at the school in Grand Junction, Toney was selected by the Superintendent of Indian Schools to attend the Carlisle Indian School in Pennsylvania.

In 1905 Toney began his studies at Carlisle. Among other things, he learned harness-making skills at the school. While attending Carlisle, he served as an informant for the linguist Edward Sapir. The information Toney supplied about the Southern Paiute language formed the basis of Sapir's book entitled *Southern Paiute, A Shoshonean Language*, which is the definitive work on the grammar of Southern Paiute. Sapir took his young informant to the opera every Saturday night and also showed him around the city. The Indian students were not permited to go home for vacations, so Toney spent his summers working on farms in Pennsylvania. Toney was at Carlisle for about five years until 1910.

After returning from Carlisle to his homeland, Toney spent most of his adult life on the Shivwits Reservation. He married a Shivwit woman, named Bessie, and they cultivated a small farm on the reservation. He worked at various times as a cattle driver, driving herds from Kanab to Marysville, a horse breaker, a seasonal farm hand, and also worked in the mines around Moapa, Nevada.

For a time Toney was employed at Zion's National Park. He supplied the appropriate Paiute names for mountains and other geographical features of the area. Tillohash had several arguments with the Indian-specialist William R. Palmer. Palmer accused Toney of giving the wrong names for some of the places. Toney held his ground, saying that it was Palmer, not he, who was misinformed. He told Palmer, "I give the names of my grandfather's land. It's there. It was there. Those are the names put there by the Indians."

Tillohash also served as the chairman of the Shivwits tribal council. While chairman, Toney read in a newspaper that a land claims hearing was being held in Moapa, Nevada. The officials did not inform the Southern Paiute of this meeting, but Toney, realizing that decisions might be made affecting the Southern Paiute and their land rights, went to Moapa, taking along some Paiute relatives and friends. During the noon recess of the hearings, Toney confronted the lawyers working on the land claims, asking them about the claims in Utah. The lawyers told him he should speak about the situation in Utah after the Moapa hearing was over. Toney's efforts helped to get the Shivwits included in the land claim and helped to win the claim for the Paiute people. As chairman of the Shivwits tribal council, Tillohash worked hard for Indian land rights and played an important role in the formative years of the Shivwits tribal government.

TU-TU-WA

Shoshone

A man of great influence in the Reese River and Austin area was the Shoshone leader Tu-tu-wa, also known as "Chief Toi-toi." The exact date of his birth will never be known, however, at the time of his death in 1897, it was estimated that he was about ninety years old.

When the white population entered the Austin area, Tu-tu-wa became the recognized leader. The whites dealt with him whenever they found it necessary to interact with the Shoshone who held the exclusive rights to the land and the resources on it. In 1862, Agent Warren Wasson met with Tu-tu-wa and about one hundred of his band at the Reese River, concerning the recent troubles in the area. He submitted the following report to the commissioner:

I had a very satisfactory interview with them. The chief assured me of his friendship for our government, and that none of his band would, under any circumstances, molest the stage or telegraph lines, or any whites that might want to visit or reside in his country. He seemed to regret that there was any disturbance between the whites and Shoshones, and volunteered to go with me and assist in bringing about a settlement.

It appears that many of the white people who came into contact with Tu-tu-wa took advantage of his peacefulness. While he influenced his people to remain at peace with the non-Indians, the whites were busily committing depredations upon the Shoshones directly and indirectly. They were tearing apart the beauty of the high Toiyabe Mountains, obsessed with thoughts of finding gold and silver. Native plant foods and game were driven away or into extinction by the strange and foreign "domesticated" animals. Moreover, the treatment shown the Shoshone people by the white invaders was far less than peaceful.

As the native resources rapidly vanished, the Shoshones became more and more dependent for their living upon the whites who had moved into the area. Tu-tu-wa recognized this and pointed out that his people were doing their best to adapt to the difficult situation, but he felt that the whites were not showing any cooperation. In a talk delivered in Jacobsville on June 26, 1863, Tu-tu-wa said he "had no objection to the whites prospecting through the mountains or cutting hay in the valleys, but when they hire his boys to help them, he wanted them to be paid for their work. They are willing to take old clothes, but do not like the way some of the whites talk to them."

Tu-tu-wa was regarded highly by many of the people of his tribe, as he was a man of great character and humanitarian feeling. In the following portion of an interview with his niece, some of the characteristics of his personality as well as his role of leadership, can be seen.

He [Tu-tu-wa] would stand toward the sagebrush fire at night and lecture them. He's lecturing to his young people. His young people were not like us. They were not using alcohol at that time. Just very few. 'Don't get into mischief, always do right.' That was his lecture . . . that's Tu-tu-wa, their leader.

Tu-tu-wa died of old age in April of 1897 at his lodge in Marshal Canyon. The *Reese River Reveille* made the following remarks upon learning of his death:

At the time when the Shoshones were hostile to the whites . . . he prevented the commission of many crimes that would have otherwise, but for his interference, have been added to those already recorded. There is great sorrow among the members of his tribe over his death.

CAPTAIN WASSON

Northern Paiute

Ta-see-an-oh, or Captain Wasson, was a rabbit Poginavi (leader of rabbit drives) and a speaker at the traditional fandangos in the spring and fall. He was the recognized leader and spokesman of the Walker River Paiutes.

The captain was the first person to sign the right of way agreement made with the Carson and Colorado Railroad officials in 1382. In exchange for a right of way across the reservation, the Walker River Paiutes received "free trans-

portation for themselves, their fish, game and products to and from all points on the road."

The Indian agents wanted the people to remain on the reservation, but some of the people were leaving because they could not make a livelihood there. During 1885 Captain Wasson and sixty men met with the Indian Agent W. D. C. Gibson. The captain, through an interpreter told the agent that the people were "willing to work and farm the same as white people, but they had nothing to work with."

Throughout the nineteenth century, the whites wanted the state's two larger reservations either opened to whites or abandoned entirely. Many resolutions to accomplish this were introduced in the legislature. Captain Wasson opposed these efforts. Johnson Sides, another Paiute spokesman, told the editor of the *Reno Evening Gazette*:

> The men in Mason Valley want to buy part of the [Walker] lake, but old Chief Wasson say he won't sell 'em at all. They offer $800 for part of the lake, but he won't let 'em touch the lake at all. Whiteman said he would write to Wastum to department, but old Chief said no use to write. He die on the reservation. He couldn't give him a couple of car-load of money. He couldn't touch the lake.

The captain did not live to see the lake go out of tribal ownership. He died in 1904, two years before the tribe ceded Walker Lake to the United States Government.

THE WINNEMUCCA FAMILY

Northern Paiute

During the middle and latter part of the 19th Century, several members of the family of Old Winnemucca rose to prominence in western Nevada, including in addition to Old Winnemucca (Poito-Deep-Eyes), Sarah, Natchez, Lee, and Captain Truckee, an early guide of California emigrants. The accomplishments of this family are well documented in Nevada's newspapers and in various historical accounts. Sarah Winnemucca was to become the most widely known, as an author, lecturer, educator and spokeswoman for Indian rights. She was perhaps the first Indian woman to write a book in the English language (*Life Among the Paiutes: Their Wrongs and Claims*). She also founded and operated her own school for Paiute children near Lovelock, Nevada.

The first documented accounts of the family begin with the chronicles of Captain Truckee's

services to early emigrants. In 1844, he guided the Murphey-Stevens-Townsend Party from the Sink of the Humboldt across the Sierra Nevada to California. In admiration of his abilities and services, the party named the Truckee River in his honor, a name that continued among white settlers when they came into the region. Truckee acted as guide for several other parties as the years passed, being credited with pointing out a number of major trails through the region.

Captain Truckee's influence among his own people was great in that he wanted always to keep the peace with the white people whom he dearly loved. Although he was a local headman in the Humboldt Sink prior to emigration, during his activities in California, he turned his leadership over to Chief Winnemucca. Truckee and several relatives and friends fought in California's Mexican War from 1846-1847, with Captain John C. Fremont. Fremont gave him a commendation for service which he proudly carried with him until his death. Truckee also made many other trips to California. He worked on several ranches in the San Joaquin - Santa Clara Valley regions, where he learned to speak both Spanish and English. Sarah and Natchez accompanied him to California on at least one occasion, where they were introduced to ranch life.

Captain Truckee died near Como, Nevada, October 8, 1860, apparently of a poisonous insect sting. Although his age was not recorded, he was by this time an old man, suggesting that he was born around 1780-1790. He was buried in that vicinity in a grave once marked, at his request, with a Christian cross. Dan DeQuille in *The Big Bonanza*, (p. 200) records that the following eulogy was spoken in both Paiute and English at his funeral by a relative, Captain John:

> A good man is gone. The White man knows he was good for he guided him around deserts and led him in paths where there was grass and good water. His people knew he was good, for he loved them and cared for them and came home to them to die. All know that Truckee was a good man — Paiutes and Americans. He is dead, a good man is gone. All over people cry for they loved Truckee.

Captain Truckee's granddaughter, Sarah Winnemucca, was born near the Sink of the Humboldt River about 1844. By her own record in her autobiography, she was the fourth child of Old Winnemucca and his wife Tuboitonie (Lettuce Flower). Her full brothers and sisters included Tom (d. Pyramid Lake, 1884), Natchez (d. Pyramid Lake, 1897), Mary (d. Dayton, Nev., 1865 or 1866) and Elma (d. Henry's Lake, Idaho). She also had several half brothers and sisters, one of whom was Lee Winnemucca.

As young children, Sarah and her brothers and sisters saw several of the early emigrant parties in the Humboldt Sink. She vividly describes in her book their terror at one such scene. Truckee reassured them that all would be well and he pledged himself and his family to friendly relations with the newcomers.

Sarah began her education, when, at about the age of seven, she journeyed with Truckee, her mother, brothers and sisters and other relatives, to California. She spent at least that summer in the interior valley, while her grandfather and brothers worked on ranches in the vicinity. Natchez, then about twelve to fourteen, helped by breaking and tending horses and also worked on a river boat.

Sarah and a sister, Elma, later continued their education in the home of Major William M. Ormsby in Genoa, Carson Valley. Upon the

deathbed request of her grandfather, she and her sister were again taken to California where they were enrolled in the Convent of Notre Dame in Santa Clara Valley. They were there only a short time when complaints were registered by some wealthy parents against the education of Indian children in the school. Sarah and her sister returned to Nevada later in that same year.

During the spring and summer of 1860 Old Winnemucca and Natchez took an active part in the Pyramid Lake War. Natchez was among the party that visited Williams' Station, demanding the release of the young Paiute girls being forcibly held there. During the first battle of Pyramid Lake, Natchez apparently attempted to save the life of Major Ormsby. He also acted as a mediator between the Paiutes and the anxious, irate settlers, an act which angered many of his people.

Old Winnemucca took part in the battles as well, but his authority was second to that of Numaga, the military tactician of the campaigns. Although Winnemucca originally intended to remain at war until something more definite was done about white trespassers on Indian lands, he ultimately modified his stand and returned to Pyramid Lake after negotiations with Colonel Frederick West Lander, government road surveyor. As the result of the massacre of many of the women and children of his band at Muddy Lake (Winnemucca Lake) at the hands of troops in 1865, Winnemucca again despaired of government aid and removed himself and a number of followers to the rugged mountains and desert of Oregon and Idaho. Winnemucca remained in the mountains for approximately two years, when he was induced to take himself and his followers to Camp McDermitt.

In the late 1860's Sarah Winnemucca began working as an interpreter at Camp McDermitt. In 1872, she transferred to the Malheur Agency in eastern Oregon where she also later served as a teacher's assistant under Agent Samuel Parrish. Sarah describes this period of her life and that of her father and his people, many of whom were now at Malheur, as an extremely happy one. Parrish and his wife were honest, helpful and sincere, qualities that Sarah felt she never again found among western Indian agents. Parrish's successor, W. V. Rinehart, who has been credited with helping to precipitate the Bannock War by some of his tactics, fired Sarah from her post in 1876, after she accused him of being cruel and insensitive to the people's needs.

Meanwhile, Natchez, wanting independence from reservation life, secured title to 160 acres of railroad land near Lovelock, Nevada, through the offices of Leland Stanford, Senator from California and president of the Central Pacific Railroad. Within eighteen months Natchez and some co-workers had cleared approximately sixty-five acres of the land for seeding. Prior to the Bannock War in 1878, Old Winnemucca, Lee and most of the other residents abandoned the Malheur Agency and sought refuge in the mountains of eastern Oregon. Natchez joined them, and ultimately they were taken prisoners by the Bannocks.

When the war broke out Sarah volunteered her services to the army and was dispatched to deliver a message to the Paiutes that if they could break away and go to the soldiers, they would be well received. With two of her relatives, she made the dangerous trip into the Stein Mountains, a distance of some 223 miles on

horseback, completing the round trip in forty-five and one-half-hours. She told the soldiers that her people were coming and the troops rode out to rescue them. However, before the soldiers could reach them, the Bannocks had overtaken part of the party, including Leggins and his people, and had recaptured them. Later when the Bannocks were defeated and taken to Yakima for imprisonment, Leggins' band, as well as several of Sarah's other relatives, were also removed and treated as captives. The Paiutes who had escaped felt that this treatment was very unjust, and so, in 1880, Old Winnemucca, Sarah, Natchez and Captain Jim went to Washington to speak for their release with the Secretary of the Interior, Carl Schurz, and the President, Rutherford B. Hayes. While there they saw much of the city, but were not allowed to speak to the press. They were permitted little more than a handshake with the President.

Secretary Schurz gave them an order describing a policy whereby the lands at the Malheur Reservation were to be given in severalty, or allotted to the Paiutes, 160 acres to each family. The order also stated that the captive Paiutes (Leggins' Band) were at liberty to rejoin their relatives, with expenses to be paid by the government. In addition, the Winnemuccas and all western Nevada Paiutes were to receive canvas for new tents and other supplies.

Happy with their accomplishments, the group returned home and called their people together to receive the tents — which never arrived. In April, with Secretary Schurz's letter in hand, Sarah and her sister started on horseback for Yakima to secure the release of the prisoners. The trip took nearly a month. On their arrival, the Agent refused to accept the paper and did everything in his power to restrain the Indians' departure. He sent out Indian police to recapture those who were determined to start for home on their own.

Discouraged, and with little money, Sarah again set out to lecture to the public on Indian rights, a practice she had begun at the time of her dismissal from her post at Malheur by Agent Rinehart. With her new husband, L. H. Hopkins, she left Nevada in February, 1882, to lecture to the people in Boston. She spoke with great forcefulness, restating again her views as to the indifference, corruption and general misconduct of agents on western Indian reservations. She spoke as well for the release of Leggins' band and for the restoration of lands, now occupied by whites, at Malheur, but the latter battle was lost when in 1883, the reservation was officially opened for white settlement by executive order.

While in the East, Sarah became acquainted with Elizabeth Palmer Peabody, a pioneer in early education, and with her equally famous sister, Mrs. Horace Mann. Mary Mann served as editor for Sarah's book, *Life Among the Piutes*, while Elizabeth lent her power and influence to pressure the Office of Indian Affairs into establishing a school for Paiute children at Pyramid Lake, with Sarah as the teacher. Elizabeth and Sarah encountered considerable opposition to this plan when a number of Sarah's enemies in Nevada and elsewhere denied her charges of agent misconduct and countered with charges of Sarah's own misconduct. Her supporters, including General Howard, Judge Bonnefield of Nevada and others, were able to win the battle, but when Sarah returned to Nevada in 1884, she found that the position of teacher at Pyramid Lake had been given to someone else.

During her absence in the East, Old Winnemucca had died while visiting his old friend, Ochio, near Fort Bidwell, California. He accused his young wife of bewitching him, as he seemed to waste away without a cure.

Disillusioned by her defeat at Pyramid Lake and in very poor health, Sarah set out on another lecture tour. She spoke even more pointedly against corruption in the Indian service, supporting Lands-in-Severalty legislation (The Dawes Act, or Allotment Act), as a means of ridding the reservations of agents. With the proceeds of this tour, and with some money from the sale of her book and donations from Miss Peabody and her other friends in the East, Sarah established her own school for Paiute children on Natchez' farm in Lovelock. The first classroom was under a brush shelter, but soon she had a small building and often as many as twenty-five students. The students learned very quickly and impressed several inspectors, including one from the Indian Service, that were sent to report on the school. In spite of favorable reports, firm funding was never obtained and Sarah was soon forced to close the school. According to newspaper accounts, Sarah's husband, L. H. Hopkins, squandered the proceeds of the sale of the crops from Natchez' farm and Natchez was forced to give it up. Hopkins died soon after of consumption.

In poor health, widowed and defeated, Sarah worked for a time to earn enough money to go to live with her younger sister, Elma (Mrs. John Smith), at her ranch near Henry's Lake, Idaho. She died there suddenly in 1891 of an unknown illness, at the approximate age of forty-seven. Natchez spent his last remaining years on a ranch on the Pyramid Lake Reservation. He died on February 2, 1907, five days after the death of his wife and was buried near the railroad crossing at Nixon, Nevada. Their brother, Tom, had died in a railroad accident in Pyramid Lake in 1884. Sister Mary had died as a young woman, in 1865 or 1866, at about the same time as their mother. Neither Sarah, Tom nor Elma left any children. Natchez had several children, one of whom was Gilbert Natchez, distinguished landscape painter and author of a paper on the Paiute language.

WODZIWOB

Northern Paiute

In the area around Walker Lake in the 1860's, the Northern Paiute people were faced with epidemics, severe drought, and starvation. Mining operations in the area had caused the destruction of vast numbers of pine trees. This fact, coupled with the lack of water in the late 1860's, left the people without two of their staple foods — grass seed and pine nuts.

During this time of need, in about 1868, a prophet came to prominence among the Paiutes. Wodziwob gave instructions to the people, directing them to dance a round dance for four or five nights in succession. He went into a deep trance during which he had a vision. It is reported that during this trance Wodziwob learned that "the 'Supreme Ruler' . . . was then on his way with all the spirits of the departed dead to again reside upon this earth and change it into a paradise. Life was to be eternal and no distinction was to exist between the races." The Indian agent reported that Wodziwob predicted that the dead would return in three or four years.

Wodziwob, who was originally from the Fish Lake Valley, preached and prophesied for four years, 1868-1872. During that time many Indians from many tribes were converted. Indians from California, Oregon, Utah, Idaho, and Washington followed the teachings of Wodziwob. The 1870 Ghost Dance, as it came to be called, had a lasting effect on the Indian people of the west. Among other things Wodziwob cautioned the people not to swear, lie, gamble, use tobacco and to ready themselves for the coming of God.

WOVOKA

Northern Paiute

Among the Paiute tribe of Nevada, there was a man who was considered to be one of the most powerful medicine men and vision seekers that ever lived. His name was Wovoka and it was said he had a special gift to do the most remarkable things, because he worked as a channel through which God transmitted His power and His wisdom. Wovoka knew songs and ceremonies for healing the sick, for bringing rain, and he spoke the doctrine of peace and kindness. Wovoka was not a Messiah, but a prophet of God.

Wovoka was born in 1856 or 1857. He often stated that he was about four years old at the time of the Pyramid Lake War, which took place in 1860. His father was Nemuh Tavibo, which means Indian-White. Wovoka's father was also a vision seeker and had been a follower of Wodziwob, the originator of the 1870 Ghost Dance.Wovoka himself said that his father did not preach, but was a great dreamer with mysterious powers. Nemuh Tavibo would often take solitary journeys into the mountains of Smith Valley to fast and become closer to God, and to hear what the 'Creator of all things' had to say. Weeks later he would come down from the mountains and relate to his people what he was told. One of his prophecies went as follows:

> All the people of the Earth will be swallowed up, but at the end of three days the Indians will be resurrected in the flesh to live forever. They will enjoy the Earth which was rightfully theirs. Once again there will be plenty of game, fish, and pine nuts. It will be necessary for the Indians to dance, everywhere, and to keep on dancing.

Nemuh Tavibo died shortly after he told the people these things. At the time of Nemuh Tavibo's death, his son Wovoka was fourteen years old. After the death of his father, Wovoka was taken into the family of David Wilson, who gave Wovoka the English name of Jack Wilson. Wovoka lived and worked on the Wilson Ranch, which was on the Walker River and near Yerington, Nevada. Wovoka married when he was twenty, and continued to work for the Wilsons.

No one in this world can unravel questions about God and nature, how He is able to manifest his powers; we are only able to understand His qualities. So it cannot be explained how Wovoka obtained his special gift, his ability to receive from God great powers. Mrs. Hazel Quinn, a seventy-six year old Paiute woman from Yerington, Nevada, related the following account concerning Wovoka, which was told to her by her mother:

> If someone got shot with a gun and had internal bleeding, Wovoka sucks out the blood. The blood don't stay inside this person that was shot. Later this patient would get well. Wovoka sings only five songs, not over. Wovoka was really from Smith Valley, later he moved here to Yerington. He went place to place to let people know of his power. Sometimes he would hear people make fun of him. There was a time at a place called Circle in Smith Valley, there were some men pitching hay for a rancher, and the men saw Wovoka coming, and yelled at him, 'There goes the rain maker.' So Wovoka showed them he was a rain maker. He made the rain come to only that place where the men were haying. It rained and rained, no one could travel through there because the place was all plugged up with water.

Mr. James Vidovich, whose brother Andrew was married to Wovoka's step-daughter, told of trips Wovoka made to the Midwest, where he had conferences with other medicine men. His power, said Mr. Vidovich, was always greater than the other medicine men's. He was considered to be a powerful Indian doctor by everyone in this region, even non-Indians went to him for help. Once a white farmer in the vicinity of Yerington, who was depending on rain rather than using irrigation, found his crops burning up and went to Wovoka. Wovoka made it rain on just the man's farm, and his crops were saved. This same man had a neighbor whom he disliked; he asked Wovoka if he could make the neighbor's crops burn. Wovoka told him he was able to but would not do it.

The first Ghost Dance took place on the Walker River Reservation in January of 1889. All sought to hear the teachings, visions, and learn the dance of this mysterious, powerful man, Wovoka. Delegations of distinguished Indian leaders came from the Arapaho and Cheyenne tribes, the Mission and Shastan tribes of California, the Bannocks and Shoshones of Idaho, and at length news of this man Wovoka reached the Sioux Nation.

Many, many Indians gathered about the scene of the dance area. It was held below Missouri flat, near what is now the Cordry Ranch. The Indians formed a large circle, dancing and chanting the special songs Wovoka had given them; the circle widened and constricted again and again. Wovoka sat with his head bowed in the middle of the dancing before a large fire.

On the third day Wovoka lay perfectly motionless, while the Indians continued to dance. All that day and through the night, until sundown the following day the dance went on, then Wovoka gave orders to the crowd to disperse.

Wovoka's sacred Ghost Dance was practiced by Indians for the next ten years, in that time spreading to many different parts of the country. During that time he received many gifts from the different tribes. He was given gifts such as moccasins, beadwork, shawls, and money. In return, he gave them blessed red paint and eagle feathers. The red paint was extracted from native minerals, and of all the colors, red was used the most. The red paint was applied to sacred objects used in ceremonies and to the face and body. To the Indian people, the

eagle was considered a solar bird. The eagle flies close to God and his feathers bring down to earth part of God's power for the Indian's personal use. Wovoka used the eagle feathers and the red paint in a sacred manner, by blessing them both. A peaceful and dedicated man, Wovoka said this:

> Be good and behave always. No hurt anybody. Do not harm, or fight. It will give you satisfaction in your life. Jesus is on the ground, he just like cloud. Everybody is alive again. I don't know when he will be here. When the earth shakes, do not be afraid. It will not hurt you. When it happen, there will be no sickness and return young again. I want you to make dance for six weeks.

In September 29, 1932, Wovoka died at the age of seventy-four. Funeral services were held at Schurz, Nevada.